The Humble

ADVICE

OF THE

ASSEMBLY

OF

DIVINES,

Now by Authority of Parliament sitting at

WESTMINSTER,

Concerning

A LARGER CATECHISME,

Presented by them lately to both Houses of

PARLIAMENT.

With the Proofs thereof at large out of the Scriptures.

LONDON,

Printed by *A. Maxey* for the Company of STATIONERS; and *J. Rothwel*, at the Fountain in *Cheapside.*

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The LARGER CATECHISM

Agreed upon by the

ASSEMBLY of DIVINES

At WESTMINSTER.

Quest. *What is the chief and highest end of man?*

Answ. Mans Chief and Highest End, is, to glorifie God [a], and fully to enjoy him for ever [b].

[a] *Rom.* 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever, Amen. 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. [b] *Psal.* 73. 24. *to the end.* Thou shalt guide me with thy counsels, and afterwards receive me to glory; Whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish, thou shalt destroy all them that go a whoring from thee; but it is good for me to draw nigh to God; I have put my trust in the Lord God, that I may declare all thy works. *John* 17. 21, 22, 23. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me have I given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Quest. *How doth it appear, that there is a God?*

Answ. The very light of Nature in man, and the works of God, declare that there is a God [c], but his Word

[c] *Rom.* 1. 19, 23. Because that which may be known of God, is manifest in them, for God hath shewed it unto them; For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. *Psal.* 19. 1, 2, 3. The heavens declare the glory of God, and the Firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth Knowledge. There is no speech nor language where their voice is not heard. *Acts* 17. 28. For in him we live, and move, and have our being.

and Spirit only, do sufficiently, and effectually reveal him unto men for their salvation [d].

[d] 1 *Cor.* 2. 9, 10. But as it is written, Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, the things that God hath prepared for them that love him: But God hath revealed them unto us by his Spirit, for the Spirit searcheth all the deep things of God. 2 *Tim.* 3. 15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works. *Isai.* 59. 21. As for me, this is my Covenant with thee, saith the Lord, my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

Q. *What is the Word of God?*

A. The Holy Scriptures of the old and new Testament are the Word of God [e], the only rule of Faith and Obedience [f].

[e] 2 *Tim.* 3. 16. All Scripture is given by inspiration. 2 *Pet.* 1. 19, 20. We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place untill the day dawn, and the day-star arise in your hearts. V. 20.] Knowing this first, that no prophecy of the Scripture is of any private interpretation. V. 21.] For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. [f] *Eph.* 2. 20. And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone. *Rev.* 22. 18, 19. For I testifie unto every man, that heareth the words of the prophecy of this book, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book. V. 19.] And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Isa.* 8. 20. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them. *Luke* 16. 29, 31. They have *Moses* and the Prophets, let them hear them; if they believe not *Moses* and the Prophets, neither will they be perswaded though one rose from the dead. *Gal.* 1. 8, 9. But though we or an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you, then that ye have received, let him be accursed. 2 *Tim.* 3. 15. 16, Before.

Q. *How doth it appear that the Scriptures are the word of God?*

A. The Scriptures manifest themselves to be the word of God by their Majesty [g], and Purity [h]; by the con-

[g] *Hoses* 8. 12. I have written to them the great things of my law, but they were counted as a strange thing. 1 *Cor.* 2. 6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this World, nor of the Princes of this World that come to nought, but we speak the wisdom of God in a mysterie, even the hidden wisdom, which God ordained before the world unto our glory. Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. *Psal.* 119. 18, 129. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy Testimonies are wonderful therefore doth my soul keep them. [h] *Psal.* 12. 6. The words of the Lord are pure words, as silver tryed in a furnace of earth, purified seven times. *Psal.* 119. 140. Thy word is very pure, therefore thy servant loveth it.

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sent of all the parts [i], and the scope of the whole, which is to give all glory to God [k]; by their light and power to convince and convert sinners, to comfort and build up believers to salvation; [l] but the Spirit of bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it that they are the very word of God [m].

[i] *Act.* 10.43. To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. *Act.* 26.22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the Prophets and *Moses* did say should come. [k] *Rom.* 3.19. Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the World become guilty before God. [l] *Act.* 18.28. For he mightily convinced the Jews, and that publickly shewing by the Scripture that Jesus was Christ. *Heb.* 4.12. For the word of God is quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *Jam.* 1.18. Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures. *Psal.* 19.7,8,9. The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgements of the Lord are true, and righteous altogether. *Rom.* 15.4. For whatsoever things were written afore time, were written for our learning, that we, through patience and comfort of the Scriptures might have hope. *Acts* 20.32. And now Brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. [m] *Joh.* 16.13,14. Howbeit when *He* the Spirit of Truth is come, *He* will guide you into all Truth, for *He* shall not speak of himself, but whatsoever *He* shall hear, that shall *He* speak, and *He* will shew you things to come. 1 *John* 2.20.27. But ye have an unction from the Holy One, and ye know all things. V. 27.] But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him. *John* 20.31. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man [n].

[n] 2 *Tim.* 1.13. Hold fast the form of sound words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is [o], the Persons in the Godhead [p], the Decrees [q],

[o] *Heb.* 11.6. But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. [p] 1 *John* 5.7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One. [q] *Act.* 15.14,15,18. Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for his name V. 15.] And to this agree the words of the Prophets as 'tis written V. 18.] Known unto God are all his works from the beginning of the World.

[r] *Acts* 4.27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. V.28.] For to do whatsoever thy hand, and thy counsel determined before to be done.

and the execution of His Decrees [r].

Q. *What is God?*

A. God is a Spirit [f], in and of himself infinite in Being [t], Glory [u], Blessedness *, and Perfection [x], All-sufficient [y], Eternal [z], Unchangeable [a], Incomprehensible [b], Every where present [c], Almighty [d], Knowing all things [e], Most Wise [f], Most Holy [g], Most Just [h], Most Merciful and Gracious, Long-suffering, and abundant in goodness and truth.

[f] *John* 4.24. God is a Spirit, and they that worship him must worship him in Spirit and Truth. [t] *Exo.* 3.14. And God said unto Moses I am that I am: and he said, thus shalt thou say unto the Children of Israel, *I AM* hath sent me unto you. *Job* 11.7,8,9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as Heaven, what canst thou do? deeper then Hell, what canst thou know? the measure thereof is longer then the earth, and broader then the sea. [u] *Act.* 7.2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. * 1 *Tim.* 6.15. Which in his times he shall shew, who is the blessed and onely Potentate, the King of Kings, and Lord of Lords. [x] *Matth.* 5.48. Be ye therefore perfect even as your Father who is in Heaven is perfect. [y] *Gen.* 17.1. When Abram was ninety years old and nine, the Lord appeared to Abram and said to him, I am the Almighty God: walk before me and be thou perfect. [z] *Psal.* 90.2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. [a] *Mal.* 3.6. For I am the Lord, I change not; therefore ye the sons of Jacob are not consumed. *Jam.* 1.17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. [b] 1 *King.* 8.27. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have built? [c] *Psal.* 139.1. to 13. O Lord, thou hast searched me and known me; thou knowest my down-sitting and mine up-rising, and thou understandest my thoughts afar off, &c. [d] *Rev.* 4.8. And the four beasts had each of them six wings about him; and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. [e] *Heb* 4.13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *Psal.* 147.5. Great is the Lord and of great power; his understanding is infinite. [f] *Rom.* 16.27. To God onely wise be glory through Jesus Christ, for ever. Amen. [g] *Isa.* 6.3. And one cried unto another and said, Holy, holy is the Lord of Hosts; the whole earth is full of his glory. *Rev.* 15.4. Who shall not fear thee O Lord and glorifie thy name? for thou onely art holy: for all nations shall come and worship before thee, for thy judgments are made manifest. [h] *Deut.* 32.4. He is the rock; his work is perfect: for all his wayes are judgment; a God of truth and without iniquity, just and right is he. [i] *Exod.* 34.6. The Lord passed by before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

Q. *Are there more Gods then One?*

A. There is but one onely, the living and true God [k].

* *Deut.* 6.4. Hear O Israel, the Lord our God is one Lord. [k] *Cor.* 8.4,6. As concerning therefore the eating of things offered in sacrifice to Idols, we know that an Idol is nothing in the world, and that there is none other God but one.—— But to us there is but one God, the Father, of whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by him. *Jer.* 10.10. But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. *How*

Q. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties[l].

[l] 1 *John* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *Matth.* 3.16,17. And Jesus when he was baptized, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him. And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased. *Matt.* 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 *Cor.* 13.14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen. *Joh.* 10.30. I and my Father are one.

Q. *What are the personal properties of the three Persons in the Godhead?*

A. It is proper to the Father to beget the Son [m], and to the Son to be begotten of the Father [n], and to the Holy Ghost to proceed from the Father and Son from all eternity [o].

[m] *Heb.* 1.5, 6--8. For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son. And again when he brings in the first begotten into the world, he saith, And let all the Angels of God worship him——— But unto the Son he saith, Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy Kingdom. [n] *John* 1.14,18. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth. ——No man hath seen God at any time: The onely begotten Son which is in the bosom of the Father, he hath declared him. [o] *John* 15. 26. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testifie of me. *Gala.* 4.6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest, that the Son and the Holy Ghost are God equall with the Father, ascribing unto them such names [p], attributes [q],

[p] *Esay* 5.3--5-8. And one cried unto another and said, Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory---Then said I, Woe is me for I am undone, because I am a man of unclean lips, for mine eyes have seen the King the Lord of Hosts! ----Also I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? then I said, here am I, send me. This compared with *Joh.* 12.41. These things said Esaias, when he saw His glory, and spake of Him. And with *Act.* 28.25. And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the Prophet to our Fathers. 1 *Joh.* 5.20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his son Jesus Christ; this is the true God and eternal life. *Act.* 5. 3,4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.

butes [q], works [r], and worship [s], are proper to God onely.

[q] *John* 1.1. In the beginning was the word, and the word was with God, and the word was God. *Isa.*9.6. For unto us a Son is born, unto us a child is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. *Joh.* 2.24. 25. But Jesus did not commit himself unto them; because he knew all men, and needed not that any should testifie of man; for he knew what was in man. [r] *Cor.*2.10,11. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man that is in him? even so the things of God knows no man, but the Spirit of God. [s] *Colos.* 1.16. For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him and for him *Gen.*1,2. And the earth was without form and void, and darkness was upon the face of the earth, and the Spirit of God moved upon the face of the waters. [t] *Matth.*28.19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 *Cor.*13.14. The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, Amen.

Q. *What are the Decrees of God?*

A. God's Decrees are the wise, free, and holy acts of the counsel of his will [t], whereby from all eternity, he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time [u], especially concerning Angels and men.

[t] *Eph.*4.11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Rom.*11.33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his wayes past finding out! *Rom.*9. 14,15, 18. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. —— Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. [u] *Eph.*1.4, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. —— In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. *Rom.*9.22,23. What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? *Psal.*33.11. The counsel of the Lord standeth for ever; the thoughts of his heart unto all generations.

Q. *What hath God especially decreed concerning Angels and men?*

A. God by an eternal and immutable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *, and in Christ hath chosen some men to eternal life,

* 1 *Tim* 5.21. I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

life, and the means thereof [z], and also according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth, or withholdeth favour, as he pleaseth) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice [7].

[z] *Eph.* 1. 4, 5, 6. According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the beloved. 2 *Thes.* 2. 13, 14. But we are bound to give thanks to God alway for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto he called you by the Gospel, to the obtaining of the glory of the Lord Jesus Christ.

[7] *Rom* 9. 17, 18——21, 22. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.—— Hath not the Potter power over his clay of the same lump to make one vessel unto honour and another unto dishonor? What if God willing to shew his wrath and to make his power known; endured with much long-suffering the vessels of wrath fitted to destruction? *Matth.* 11. 25, 26. At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. 2 *Tim.* 2. 20. But in a great house there are not onely vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. *Jude* v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into wantonness, denying the onely God and our Lord Jesus Christ. 1 *Pet.* 2. 8. And a stone of stumbling, and a rock of offence to them that stumble at the word being disobedient, whereunto also they were appointed.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsel of his own will [a].

[a] *Eph.* 1. 11, In whom also we have obtained an inheritance, being predestinated according to the purpose of Him, who worketh all things according to the counsell of His own Will.

Q. *What is the work of Creation?*

A. The work of Creation is that, wherein God did in the beginning, by the word of his power, make of nothing, the World and all things therein, for himself, within the space of six dayes, and all very good [b].

[b] *Gen.* 1. *Heb.* 11. 3. Through faith we understand that the Worlds were framed, by the word of God; so that things which are seen, were not made of things which do appear. *Prov.* 16. 4. The Lord hath made all things for himself, yea even the wicked for the day of evil.

Q. *How did God create Angels?*

A. God created all the Angels [b], Spirits [c], Immortal [d], excelling in knowledge [e], mighty in power [g], to execute his Commandments, and to praise his name [h], yet subject to change [i].

[b] *Col.* 1.16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him. [c] *Psal.* 104.4. Who maketh his Angels Spirits, his Ministers a flame of fire. [d] *Matth.* 22.30. For in the Resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven. [e] *Matt.* 25.31. When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. [f] 2 *Sam.* 14.17. Then thine handmaid said, the word of my Lord the King shall now be comfortable: for, as an Angel of God, so is my Lord the King, to discern good and bad: therefore the Lord thy God will be with thee. *Matt.* 24.36. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father only. [g] 2 *Thes.* 1.7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. [h] *Psal.* 103.20,21. Bless the Lord, ye his Angels, that excell in strength, and do his commandments, hearkning to the voice of his word. Bless the Lord all ye his hosts, ye Ministers of his that do his pleasure. [i] 2 *Pet.* 2.4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto judgment.———

Q. *How did God create Man?*

A. After God had made all other creatures, He created man male and female [k], formed the body of the man of the dust of the ground [l], and the woman of the rib of the man [m], indued them with living, reasonable, and immortal souls [n], made them after his own image [o], in knowledge [p], righteousness, and holiness [q], having the Law of God written in their hearts [r], and power to fulfil it [s], with dominion over the creatures [t],

[k] *Gen.* 1.27. So God created man in His own Image, in the Image of God created He him; male and female created He them. [l] *Gen.* 2.7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. [m] *Gen.* 2.22. And the rib which the Lord had taken from man, made He a woman, and brought her unto the man. [n] *Gen.* 2.7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Compare this with *Iob* 35.11. Who teacheth us more then the beasts of the earth, and makes us wiser then the fowles of heaven. And with *Eccl.* 12.7. Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it. And with *Matt.* 10.28. Fear not them who can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell. And with *Luke* 23.43. And Jesus said unto him, To day shalt thou be with me in Paradise. [o] *Gen.* 1.27. So God created man in His own Image, in the Image of God created He him, male and female created he them. [p] *Col.* 3.10. And have put on the new man which is renewed in knowledge, after the Image of Him that created him: [q] *Eph.* 4.24. And that ye put on the new man, which after God is created in righteousness and true holiness. [r] *Rom.* 2.14,15. For when the Gentiles, who have not the Law, do by nature the things contained in the Law; these having not the Law are a Law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. [s] *Eccl.* 7.29. Loe this onely have I found, that God hath made man upright, but they have sought out many inventions.

tures [u],

tures [t], yet subject to fall [u].

[t] *Gen.*1.28. And God blessed them and said unto them, Be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowle of the aire, and over every living thing that moveth upon the earth. [u] *Gen.*3.6. And when the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. *Eccl.*7.29: Loe this onely have I found, that God made man upright, but they have sought out many inventions.

Q. *What are Gods works of Providence?*

A. God's works of Providence are his most holy [x], wise [x], and powerful preserving [y], and governing all his creatures [z], ordering them and all their actions [a] to his own glory [b].

[x] *Psal.*145.17. The Lord is righteous in all his wayes, and holy in all his works. [x] *Psal.*104.24. O Lord how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. *Isa.*28,29. This also cometh from the Lord of hosts, who is wonderful in counselling and excellent in working. [y] *Heb.*1.3. Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the Majesty on high. [z] *Psal.*103.19. The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. [a] *Matt.*10.29,30,31. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? but the very hairs of your head are all numbred. Fear not therefore ye are of more value then many sparrowes. *Gen.*45.7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. [b] *Rom.*11.36. For of him, and through him, and to him are all things; to whom be glory for ever, Amen. *Isa.*63.14. As a beast goes down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thy self a glorious name.

Q. *What is Gods Providence towards the Angels?*

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin, and damnation [c], limiting and ordering that, and all their sins to his own glory [d], and established the rest in holinesse and happi-

[c] *Jude* v.6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day. 2 *Pet.*2.4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darknesse to be reserved unto judgment——— *Heb.*2.16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. *John* 8.44. Ye are of your father the Devil, and the lusts of your father ye will do; he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. [d] *Job* 1.12. And the Lord said unto Satan, Behold all that he hath is in thy power, onely upon himself put not forth thy hand; so Satan went forth from the presence of the Lord. *Matt.* 8.31. And the Devils besought him, saying, If thou cast us out, suffer us to go away into the heard of swine.

[d] 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ and the elect Angels,

neſſe [e], imploying them all [f], at his pleaſure, in the adminiſtration of his power, mercy, and juſtice [g].

that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. *Mark.* 8. 38. Whoſoever therefore ſhall be aſhamed of me, and of my words in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he comes in the glory of his Father, with the holy Angels. *Heb.* 12. 22. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels. [f] *Pſal.* 104. 4. Who maketh his Angels Spirits, his Miniſters a flaming fire. [g] 2 *Kin.* 19. 35. And it came to paſs that night that the Angel of the Lord went out and ſmote in the camp of the Aſſyrians 185000. and when they aroſe early in the morning, behold they were all dead corpſes. *Heb.* 1. 14. Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heires of ſalvation?

Q. *What was the Providence of God toward man in the eſtate wherein he was created?*

A. The Providence of God toward man in the eſtate wherein he was created, was, the placing him in Paradiſe, appointing him to dreſſe it, giving him liberty to eat of the fruit of the earth [h], putting the creatures under his dominion [i], and ordaining marriage for his help [k], affording him communion with himſelf [l], inſtituting the Sabbath [m], entring into a covenant of life with him, upon condition of perſonal, perfect, and perpetual obedience [n], of which the Tree of Life was a pledge [o], and forbidding to eat of the Tree of knowledge of

[h] *Gen.* 2. 8.—15, 16. And the Lord planted a Garden Eaſtward in Eden, and there he put the man whom he had formed—V. 15.] And the Lord took the man, and put him into the garden of Eden to dreſſe it, and keep it. And the Lord God commanded the man, ſaying, Of every tree of the garden thou maiſt freely eat. [i] *Gen.* 1. 28. And God bleſſed them and ſaid unto them, Be fruitful and multiply and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. [k] *Gen.* 2. 18. And the Lord God ſaid, It is not good that the man ſhould be alone: I will make him an help meet for him. [l] *Gen.* 1. 26, 27, 28, 29. And God ſaid, Let us make man in our own image, after our likeneſſe, and let him have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; ſo God created man in his own image, in the image of God created he him, male and female created he them. And God bleſſed them, and ſaid unto them, Be fruitful, and multiply and repleniſh the earth, &c.—— And God ſaid, Behold I have given you every herb bearing ſeed, upon the face of the earth, and every tree in which is the fruit of a tree yielding ſeed, to you it ſhall be for meat. *Gen.* 3. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themſelves from the preſence of the Lord, amongſt the trees of the garden. [m] *Gen.* 2. 3. And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made. [n] *Gal.* 3. 12. And the Law is not of faith; but the man that doth them ſhall live in them. *Rom.* 10. 5. For Moſes deſcribes the righteouſneſs which is of the Law, that the man who doth thoſe things ſhall live by them. [o] *Gen.* 2. 9. And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

good

good and evil, upon pain of death [p].

[p] *Gen.*2.17. But of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt ſurely die.

Q. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt Parents being left to the freedom of their own will, through the temptation of Satan, tranſgreſſed the commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency, wherein they were created [q].

[q] *Gen.*3.6,7,8,——13. And when the woman ſaw the tree was good for food, and pleaſant to the ſight, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew they were naked, and they ſewed fig-leaves together and made themſelves aprons. And they heard the voice of the Lord God walking in the garden, in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord amongſt the trees of the garden—— V.13.] And the Lord God ſaid unto the woman, what is this that thou haſt done? and the woman ſaid, The ſerpent beguiled me, and I did eat. *Eccl.*7.29. Lo this onely have I found, that God made man upright, but they have ſought out many inventions. 2 *Cor.*11.3. But I fear leſt by any means as the ſerpent beguiled Eve through his ſubtilty, ſo your minds be corrupted from the ſimplicity that is in Chriſt.

Q. *Did all mankind fall in that firſt Tranſgreſſion?*

A. The Covenant being made with Adam as a publick perſon, not for himſelf onely, but for his poſterity, all mankind deſcending from him by ordinary generation [r], ſinned in him and fell with him in that firſt tranſgreſſion [s].

[r] *Act.*17.26. And hath made of one blood all nations of men, for to dwell on the face of the earth, and hath determined the times before-appointed, and the bounds of their habitation. [s] *Gen.*2.16,17. And the Lord commanded the man, ſaying, Of every tree of the garden thou maiſt freely eat; but of the tree of knowledge of good and evil thou ſhalt not eat of it; for on the day that thou eateſt thereof thou ſhalt ſurely die. Compared with *Rom.* 5. from *v.* 12. to *v.* 20. Wherefore as by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned—— V.18.] Therefore as by the offence of one, judgment came upon all to condemnation; even ſo—— V.19.] For as by one man's diſobedience many were made ſinners: ſo by the obedience &c —— And with 1 Cor.15.21,22. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die; even ſo in Chriſt ſhall all be made alive.

Q. *Into what eſtate did the fall bring mankind?*

A. The Fall brought mankind into an eſtate of ſin and miſery [t].

[t] *Rom.*5.12. Wherefore as by one man ſin entred into the world and death by ſin, and ſo death paſſed upon all men, for that all have ſinned: *Rom.*3.23. For all have ſinned and come ſhort of the glory of God.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature [u].

[u] 1 *Joh.* 3.4. Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the Law. *Gal.* 3. 10--12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them—— And the Law is not of faith; but the man that doth them shall live in them.

Q. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell consisteth in the guilt of Adam's first sin *, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evill, and that continually [x], which is commonly called *Original sin*, and from which do proceed all actuall transgressions [y].

* *Rom.* 5. 12--19. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned—— V. 19.] For as by one man's disobedience many were made sinners, so by the obedience of one man shall many be made righteous.

[x] *Rom.* 3. from v. 10. to v. 20. As it is written, There is none righteous, no not one. V. 11.] There is none that understandeth, there is none that seeketh after God. V. 12.] They are all gone out of the way, they are altogether become unprofitable, there is none that doth good no not one. V. 13.] Their throat is an open sepulchre, with their tongues they have used deceit, the poison of aspes is under their lips. V. 14.] Whose mouth is full of cursing and bitterness. V. 15.] Their feet are swift to shed blood. V. 16. Destruction and misery are in their wayes. V. 17.] And the way of peace have they not known. V. 18.] There is no fear of God before their eyes. V. 19.] Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. *Eph.* 2. 1, 2, 3. And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of the world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. *Rom.* 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. *Rom.* 8. 7, 8. Because the carnall mind is enmity against God; for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God. *Gen.* 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was onely evil continually.

[y] *Jam.* 1. 14, 15. But every man is tempted when he is drawn away by his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. *Matt.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

Q. *How is Original sin conveyed from our first Parents unto their posterity?*

A. Original sin is conveyed from our first Parents unto

unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin [x].

[x] *Psal.* 51.5. Behold I was shapen in iniquity, and in sin did my mother conceive me. *Job* 14.4. Who can bring a clean thing out of an unclean? not one. *Job* 15. 14. What is man that he should be clean, and he that is born of a woman that he should be righteous? *Joh.* 3.6. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Q. *What misery did the Fall bring upon mankind?*

A. The Fall brought upon mankind the loss of communion with God [a], his displeasure and curse, so as we are by nature children of wrath [b], bond-slaves to Satan [c], and justly liable to all punishments in this world, and that which is to come [d].

[a] *Gen.* 3.8——10——24. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden——— V.10.] And he said I heard thy voice in the garden, and I was afraid, because I was naked; and I hid my self——— V.24.] So he drove out the man, and he placed at the East of the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life. [b] *Eph.* 2.2,3. Wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. [c] 2 *Tim.* 2.26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. [d] *Gen.* 2.17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. *Lam.* 3.39. Wherefore doth a living man complain, a man for the punishment of his sins? *Rom.* 6.23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Mat.* 25.41——46. Then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels——— V.46.] And these shall go away into everlasting punishment; but the righteous into life eternal. *Jude* v.7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. *What are the punishments of sin in this world?*

A. The punishments of sin in this world, are either inward, as blindness of mind [e], a reprobate sense [f], strong delusions [g], hardness of heart [h], horrour of conscience [i],

[e] *Ephes.* 4. 18. Having the understanding darkned being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their heart. [f] *Rom.* 1.28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and to do those things which are not convenient. [g] 2 *Thess.* 2.11. And for this cause God shall send them strong delusions, that they should believe a lie. [h] *Rom.* 2.5. But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God. [i] *Isa.* 33.14. The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? *Gen.* 4.13. And Cain said unto the Lord, my punishment is greater then I can bear. *Mat.* 27.4——Saying, I have betrayed innocent blood; and they said, What is that to us? see thou to that.

and vile affections [k], or outward, as the curse of God upon the creatures for our sakes [l], and all other evils that befall us in our bodies, names, estates, relations, and imployments [m], together with Death it self [n].

[k] *Rom.* 1.26. For this cause God gave them up to vile affections: for even their women did change their natural use into that which is against nature. [l] *Gen.* 3.17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. [m] *Deut.* 28.15, to the end. But it shall come to passe if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes which I have commanded thee this day, that all these curses shall come upon thee and overtake thee; Cursed shalt thou be in the city, and cursed shalt thou be in the field. cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and of thy land, &c. —— [n] *Rom.* 6.21--23. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death —— V.23.] For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

Q. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in Hell-fire for ever [o].

[o] 2 *Thess.* 1.9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. *Mar.* 9.44--46--48. to go into Hell, where their worm dieth not, and the fire is not quenched. *Luke* 16.24. And he cryed and said, Father Abraham, have mercy upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Q. *Doth God leave all mankind to perish in the estate of sin, and misery?*

A. God will not leave all men to perish in the estate of sin and misery [p], into which they fell by the breach of the first Covenant, commonly called the Covenant of works [q], but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace [r].

[p] 1 *Thess.* 5.9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. [q] *Gal.* 3.10,12. For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. V.12.] And the law is not of faith; but the man that doth them shall live in them. [r] *Tit.* 3.4,5,6,7. But after that the kindness and love of God our Saviour, toward man appeared. V.5.] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the holy Ghost. V.6.] Which he shed on us abundantly through Jesus Christ our Saviour. V.7.] That being justified by his grace, we should be made heires according to the hope of eternal life. *Gal.* 3.21. Is the law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness should have been by the law. *Rom.* 3.20,21,22. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. V.21.] But now the righteousness of God without the law is manifested, being witnessed by the law and by the Prophets. V.22.] Even the righteousness of God, which is by the faith of Jesus Christ, unto all, and upon all them that believe for there is no difference.

Q. *With*

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the elect as his seed [f].

[f] *Gal.*3.16. Now to Abraham and to his seed were the promises made, he saith not to seeds, as many, but as of one, and to thy seed which is Christ. *Rom.*5.15. to the end. Of which before. *Isa.*53.10,11. Yet it pleased our Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. V.11.] He shall see of the travel of his soul, and shall be satisfied; by his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.

Q. *How is the grace of God manifested in the second Covenant?*

A. The grace of God is manifested in the second Covenant, in that he freely provideth, and offereth to sinners a Mediator [t], and life and salvation by him; [u] and requiring faith as the condition to interest them in him, * promiseth and giveth his holy Spirit [x], to all his elect to work in them that faith [y], with all other saving graces [z], and to enable them unto all holy obedience [a], as the evidence of the truth of their faith [b] and thankfulness to God, [c] and as the way which he hath appointed to salvation [d].

[t] *Gen.*3.15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. *Isa.*42.6. I the Lord, have called thee in righteousness and will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. *John*6.27. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the son of man shall give unto you, for him hath God the father sealed. [u] 1 *John*5.11,12. And this is the record, that God hath given unto us eternal life, and this life is in his Son. V.12.] He that hath the Son, hath life; and he that hath not the Son, hath not life. [x] *John*3.16. For God so loved the world that he gave his onely begotten Son, that whosoever believeth in him, should not perish but have everlasting life. *John*1.12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. [x] *Prov.*1.23. Behold I will pour out my Spirit unto you, I will make known my words unto you. [y] 2 *Cor.*4.13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak. [z] *Gal.*5.22,23. But the fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith. V.22. Meekness, temperance, against such there is no law. [a] *Ezek.*36.27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. [b] *Jam.*2.18,22. Yea, a man may say, Thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. V.22.] Seest thou how faith wrought with works, and by works was faith made perfect. [c] 2 *Cor.*5.14,15. For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead; V.15.] And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. [d] *Eph.*2.10. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Q. Was

Q. *Was the Covenant of Grace alwaies administred after one and the same manner?*

A. The Covenant of Grace was not alwayes administred after the same manner, but the administrations of it under the Old Testament, were different from those under the New [e].

[e] 2 *Cor.* 3. 6, 7, 8, 9. Who also hath made us able Ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. V. 7.] But if the Ministration of death, written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away. V. 8. How then shall not the ministration of the Spirit be rather glorious? V. 9.] For if the ministration of condemnation be glorious, how much more doth the ministration of righteousness exceed in glory?

Q. *How was the Covenant of Grace administred under the Old Testament?*

A. The Covenant of Grace was administred under the Old Testament, by Promises [f], Prophecies [g], Sacrifices [h], Circumcision [i], the Passeover [k], and other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the Elect in faith in the promised Messiah [l], by whom they then had full remission of sin, and eternal salvation [m].

[f] *Rom.* 15. 8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made unto the Fathers. [g] *Act.* 3. 20, 24. And he shall send Jesus Christ which was preached unto you, yea and all the Prophets from Samuel, and those that follow after, as many as have spoken have likewise foretold of these dayes. [h] *Heb.* 10. 1. For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. [i] *Rom.* 4. 11. And he received the sign of Circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. [k] 1 *Cor.* 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our Passeover is sacrificed for us. [l] *Heb.* 8, 9. and 10. chapters. *Heb.* 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them and embraced them, and confessed that they were strangers, and pilgrims on the earth. [m] *Gal* 3. 7, 8, 9, --14. Know ye therefore that they who are of faith are the children of Abraham. And the Scripture foreseeing that God would justifie the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who be of faith, are blessed with faithful Abraham. —— V. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Q. *How is the Covenant of Grace administred under the New Testament?*

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace

Grace was and still is to be administred in the preaching of the word, and the administration of the Sacraments of Baptisme and the Lord's Supper, in which Grace and salvation is held forth in more fulness, evidence, and efficacy, to all Nations [q].

[q] *Mark* 16.15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. *Matth.* 28.19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alwayes unto the end of the world. [r] 1 *Cor.* 11.23, 24, 25. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night wherein he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. [s] 2 *Cor.* 3.6. to the end of the chapter. Who hath also made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, &c. ——— *Heb.* 8.6–10, 11. For finding fault with them, he saith, Behold the dayes come, saith the Lord, when I will make a new Covenant with the house of Israel, and Judah——— V. 10.] For this is the Covenant that I will make with the house of Israel, after those dayes saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people. V. 11.] And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. *Matt.* 28.19. Go ye therefore and teach all nations baptizing them in the name of, &c.———

Q. *Who is the Mediator of the Covenant of Grace?*

A. The onely Mediator of the Covenant of Grace is the Lord Jesus Christ [t], who being the eternal Son of God, of one substance and equal with the Father [u], in the fulness of time became man [w], and so was and continues to be God and Man in two entire distinct natures, and one person for ever [x].

[t] 1 *Tim.* 2.5. For there is one God, and one Mediatour between God and Man, the Man Christ Jesus. [u] *Joh.* 1.1.—14. In the beginning was the word, and the word was with God, and the word was God——— V. 14.] And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth. *Joh.* 10.30. I and my Father are one. *Phil.* 2.6. Who being in the form of God, thought it no robbery to be equal with God. [w] *Gal.* 4.4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law. [x] *Luke* 1.35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee, shall be called the Son of God. *Rom.* 9.5. Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. *Col.* 2.9. For in him dwelleth all the fulness of the Godhead bodily. *Heb.* 7.24,25. But this man because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. *How did Christ, being God, become Man?*

A. Christ the Son of God became Man by taking

to himself a true body, and a reasonable soul[a], being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her[b], yet without sin[c].

[a] Joh.1.14. And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Matt.26.38. Then saith he unto them, My soul is exceeding sorowful even unto death: tarry ye here, and watch with me. Luke 1.27. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. V.31.] And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name, Jesus. V.35.] And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God. And [Elizabeth] spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. Gal.4.4. But when the fulness of the time was come, God sent forth his son made of a woman, made under the law. [b] Heb.4.15. For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Heb.7.26. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens.

Q. *why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death[a], give worth and efficacy to his sufferings, obedience, and intercession[b], and so satisfie God's justice[c],

[a] Act.2.24,25. Whom God hath raised up, having loosed the pains of death; because it was not possible he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Rom.1.4. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Compared with Rom.4.25. Who was delivered for our offences, and was raised again for our justification. Heb.9.14. How much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? [b] Act.20.28. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. Heb.9.14. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? Heb.7.25,26,27,28. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. V.26.] For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the Heavens. V.27.] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. V.28.] For the law maketh men High Priests which have infirmity, but the word of the oath which was since the law, maketh the Son who is consecrated for ever. [c] Rom.3.24,25,26. Being justified freely by his grace through the redemption that is in Jesus Christ: V.25.] Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God. V.26.] To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.

procure his favour [c], purchase a peculiar people [d], give his Spirit to them [e], conquer all their enemies [f], and bring them to everlasting salvation [g].

[c] Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Matt. 3. 17. — And lo a voice from Heaven, saying, This is my beloved Son, in whom alone I am well pleased. [d] Tit. 2. 13, 14. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. [e] Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. [f] Luk. 1. 68, 69. — 71. — 74. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. — V. 71.] That we should be saved from our enemies, and from the hand of all that hate us. — V. 74.] That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. [g] Heb. 5. 8, 9. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of everlasting salvation unto all that obey him. Heb. 9. 11. to the 16. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building. V. 12.] Neither by the blood of Goats and Calves, but by his own blood, he entred in once into the holy place, having obtained eternal redemption for us. V. 13.] For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifies to the purifying of the flesh; V. 14.] How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? V. 15.] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Mediator should be Man, that he might advance our nature [h], perform obedience to the law [i], suffer [k], and make intercession for us [l] in our nature [m], have a fellow-feeling of our infirmities [n], that we might receive the adoption of sons [o], and have comfort [p], and access with boldness unto the throne of grace [q].

[h] Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. [i] Gal. 4. 4. But when the time was come, God sent forth his Son made of a woman, made under the law. [k] Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Heb. 7. 24, 25. But this man because he continueth for ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. [l] Heb. 4. 15. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. [m] Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons. [n] Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us[o], and relied on by us, as the works of the whole person[p].

[o] *Mat.* 1. 21. 23. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. V. 23. Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us. *Matt.* 3. 17. And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased. *Heb.* 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your consciences from dead works, to serve the living God. [p] 1 *Pet.* 2. 6. Wherefore it is contained in the Scripture, Behold I lay in Sion a chosen corner-stone elect and precious, and he that believeth on him shall not be confounded.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins[q].

[q] *Matt.* 1. 21. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure[r], and so set apart, and fully furnished with all authority and ability[s], to execute the offices of Prophet[t], Priest[u],

[r] *Joh.* 3. 34. For he whom God hath sent speaketh the words of God; for God giveth the Spirit by measure unto him. *Psal.* 45. 7. Thou lovest righteousness and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. [s] *Joh.* 6. 27. Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the son of man shall give unto you; for him hath God the Father sealed. *Matt.* 28. 18, 19, 20. Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world. Amen. *Act.* 3. 21, 22. Whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy Prophets since the world began. For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. [t] *Luke* 4. 18-21. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken in heart, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. V. 21. And he began to say unto them, This day is this Scripture fulfilled in your ears. [u] *Heb.* 5. 5, 6, 7. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a Priest for ever after the order of Melchizedek: who in the days of his flesh when he had offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared. *Heb.* 4. 14, 15. Seeing then that we have a great High-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

and King of his Church *, in the estate both of his Humiliation and Exaltation.

* *Psal.* 2.6. Yet have I set my King upon my holy hill of Sion. *Matth.* 21.5. Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and upon a colt the foal of an ass. *Isa.* 9.6,7. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the encrease of his government and peace, there shall be no end, upon the throne of David and upon his Kingdom to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Phil.* 2.8,9,10,11. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

Q. *How doth Christ execute the office of a Prophet?*

A. Christ executed the office of a Prophet, in his revealing to the Church [x], in all ages, by his Spirit and word [y], in diverse wayes of administration [z], the whole will of God [a], in all things concerning their edification, and salvation [b].

[x] *Joh.* 1.18. No man hath seen God at any time, the onely begotten Son which is in the bosom of the Father, he hath declared him. [y] 1 *Pet.* 1.10,11,12. Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. V.11.] Searching what, or what manner of time the Spirit of Christ, which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory which should follow. V.12.] Unto whom it was revealed, that not unto themselves, but unto us they did minister the thing, which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the Angels desire to look into. [z] *Heb.* 1.1,2. God who at sundry times and in diverse manners spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, whom He hath appointed heir of all things, by whom also he made the world. [a] *Joh.* 15.15. Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father I have made known unto you. [b] *Act.* 20.32. And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. *Eph.* 4.11,12,13. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. V.12.] For the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ. V.13.] Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Joh.* 20.31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Q. *How doth Christ execute the office of a Priest?*

A. Christ executeth the office of a Priest in his once offering himself a sacrifice without spot

to God [c], to be a reconciliation for the sins of his people [d], and in making continual intercession for them [e].

[c] Heb. 9. 14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God..... V. 28. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. [d] Heb. 2. 17. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people. [e] Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King, in calling out of the world a people to himself [f], and giving them Officers [g], Laws [h], and Censures, by which he visibly governs them [i]; in bestowing saving grace upon his elect [k], rewarding their obedience [l], and correcting them for their sins [m], preserving and supporting them un-

[f] Act. 15. 14, 15, 16. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the Prophets, as it is written, After this I will return, and build again the Tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will set it up. Isai. 55. 4, 5. Behold I have given him for a witness to the people, a leader and commander to the people; behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. Gen. 49. 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Psal. 110. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth. [g] Eph. 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues. [h] Isai. 33. 22. For the Lord is our judge, the Lord is our Law-giver, the Lord is our King; he will save us. [i] Matt. 18. 17, 18. And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. 5. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. [k] Act. 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. [l] Rev. 22. 12. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. Rev. 2. 10. Fear none of those things which thou shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. [m] Rev. 3. 19. As many as I love, I rebuke and chasten; be zealous therefore and repent.

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der all their temptations and sufferings [n], restraining and overcoming all their enemies [o], and powerfully ordering all things for his own glory [p], and their own good [q], and also in taking vengeance on the rest, who know not God, and obey not the Gospel [r].

[n] *Isa.* 63. 9. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the dayes of old. [o] 1 *Cor.* 15. 25. For he must reign till he have put all his enemies under his feet. *Psal.* 110. throughout. The Lord said unto my Lord, Sit thou at my right hand, untill I have made thine enemies thy foot-stool, to the end..... [p] *Rom.* 11. 36, 11. But why dost thou judge thy brother, or why dost thou set at nought thy brother? We shall all stand before the judgment seat of Christ. For it is written as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. [q] *Rom.* 8. 28. We know that all things work together for good to them who love God, to them who are the called according to his purpose. [r] 2 *Thess.* 1. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *Psal.* 2. 8, 9. Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

Q. What was the state of Christs humiliation?

A. The estate of Christ's humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection [s].

[s] *Phil.* 2. 6, 7, 8. Who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the crosse. *Luke* 1. 31. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 2 *Cor.* 8. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *Act.* 2. 24. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception, in that being from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her, with diverse circumstances of more then ordinary

[z] *Joh.* 1.14--18. And the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth—— V.18.] No man hath seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him. *Gal.* 4.4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. Luk. 2.7. And she brought forth her first-born Son, and wrapped him in swadling-clothes, and laid him in a manger, because there was no room for them in the Inne.

nary abasement [z].

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life by subjecting himself to the Law [a], which he perfectly fulfilled [*], and by conflicting with the indignities of the world [x], temptations of Satan [y], and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition [z].

[a] *Gal.* 4.4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law. [*] *Matt.* 5.17. Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. *Rom.* 5.19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. [x] *Psal.* 22.6. But I am a worm and no man, a reproach of men, and despised of the people. *Heb.* 12.2,3. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, least ye be wearied, and faint in your minds. [y] *Matt.* 4. from v. 1. to v. 12. Then was Jesus led up of the Spirit into the wilderness to be tempted of the Divel, &c.—— *Luke* 4.13. And when the Divel had ended all the temptation, he departed from him for a season. [z] *Heb.* 2.17,18. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb.* 4.15. For we have not an High-Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Isa.* 52.13,14. Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, (his visage was so marred more then any man, and his form more then the sons of men.)

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas [a], forsaken by his disciples [b], scorned and rejected by the world [c], con-

[a] *Matt.* 27.4. Saying, I have sinned in that I have betrayed the innocent blood; and they said, What is that to us? see thou to that. [b] *Matt.* 26.56. But all this was done that the Scriptures of the Prophets might be fulfilled; then all the disciples forsook him and fled. [c] *Isai.* 53.2,3. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were, our faces from him, he was despised, and we esteemed him not.

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demned by Pilate, and tormented by his Persecutors [d], having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of God's wrath [e], he laid down his life an offering for sin [f], enduring the painful, shameful, and cursed death of the cross [g].

[d] *Matt.* 27. from v. 26. to v. 50. Then released he Barrabbas unto them, and when he had scourged Jesus, he delivered him to be crucified, &c. —— *John* 19. 34. But one of the souldiers with a spear pierced his side, and forthwith came thereout blood and water. [e] *Luk.* 22. 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. *Mat.* 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, *ELI ELI LAMA SABACTHANI, that is to say,* My God, my God, why hast thou forsaken me? [f] *Isa.* 53. 10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. [g] *Phil.* 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Heb.* 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Gal.* 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on the tree.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christ's humiliation after his death, consisted in his being buried [h], and continuing in the state of the dead, and under the power of death till the third day [i], which hath been otherwise expressed in these words, *He descended into Hell.*

[h] 1 *Cor.* 15. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. [i] *Psal.* 16. 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Compared with *Acts* 2. 24, 25, 26, 27 —— 31. Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it. V. 25.] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved —— V. 26.] Therefore did my heart rejoyce, and my tongue was glad, my flesh also shall rest in hope. V. 27.] Because thou wilt not leave my soul in the grave nor wilt thou suffer thine holy One to see corruption —— V. 31.] He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. *Rom.* 6. 9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. *Matth.* 12. 40. For as Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth.

Q. *What was the estate of Christs exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection [k], Ascension [l], sitting at the right hand

[k] 1 *Cor.* 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. [l] *Mark* 16. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God.

[o] Eph. 1.20.—Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

hand of the Father [p], and his coming again to judge the world [q].

[p] Act. 1.11.— Who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you up into heaven, shall so come, in like manner as ye have seen him go into heaven: Act. 17.31. Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held [o], and having the very same body in which he suffered, with the essential properties thereof [p], but without mortality and other common infirmities belonging to this life, really united to his soul [q], he rose again from the dead the third day, by his own power [r]; whereby he declared himself to be the Son of God [s], to have satisfied divine justice [t], to have vanquished death and him that had the power of it [u], and to be Lord of quick and dead [x], all which he did as a publick person [z], the head of his Church [y], for their justification [a],

[o] Act. 2.24.——27. Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it.—— V. 27.] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. [p] Luk. 24.39. Behold my hands and my feet, that it is I my self: handle me and see me, for a spirit hath not flesh and bones as ye see me have. [q] Rom. 6.9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Rev. 1.18. I am he that liveth and was dead; and behold I am alive for evermore, Amen, and have the keys of hell and death. [r] John 10.18. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. [s] Rom. 1.4. And declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead. [t] Rom. 8.34. Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [u] Heb. 2.14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. [x] Rom. 14.9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living. [y] 1 Cor. 15.21,22. For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive. [z] Eph. 1.20-22,23. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. V. 22.] And hath put all things under his feet, and gave him to be the head over all things to the Church; which is his body, the fulness of him that filleth all in all. Col. 1.18. And he is the head of the body the Church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence. [a] Rom. 4.25. Who was delivered for our offences, and was raised again for our justification.

quick-

quickning in grace [a], support against enemies [b], and to assure them of their resurrection from the dead at the last day [c].

[a] *Eph.* 2. 1-5, 6. And you hath he quickned, who were dead in trespasses and sins.—— V. 5.] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Col.* 2. 12. Buried with him in Baptisme, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. [b] 1 *Cor.* 15. 25, 26, 27. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, All things are put under him, it is manifest that he is excepted who did put all things under him. [c] 1 *Cor.* 15. 20. But now is Christ risen from the dead, and become the first fruits of them that slept.

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God [d], and giving them commission to preach the Gospel to all nations [e], fourty daies after his resurrection, he, in our nature, and as our head [f], triumphing over enemies [g], visibly went up into the highest heavens, there to receive gifts for men [h], to raise up our affections thither [i], and to prepare a place for us [k], where himself is, and shall continue, till his second coming at the end of the world [l].

[d] *Act.* 1. 2, 3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandements unto the Apostles, whom he had chosen; To whom also he shewed himself alive after his passion, by many infallible proofs being seen of them

[e] *Mat.* 28. 19, 20. Go and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway unto the end of the world. [f] *Heb.* 6. 20. Whither the fore-runner is for us entred, even Jesus made an High-Priest for ever after the order of Melchizedek. [g] *Eph.* 4. 8. Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men. [h] *Act.* 1. 9, 10, 11. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Eph.* 4. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. *Psal.* 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them. [i] *Col.* 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth. [k] *Joh.* 14. 3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. [l] *Act.* 3. 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

forty dayes and speaking of the things pertaining to the kingdom of God. ye therefore and teach all nations, baptizing them in the name of the Father, of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway unto the end of the world.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father [m], with all fulness of joy [n], glory [o], and power over all things in heaven and earth [p], and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces [q], and maketh intercession for them [r].

[m] *Phil.* 2. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name. [n] *Act.* 2.28. Thou hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance. Compared with *Psal.*16.11. Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. [o] *Joh.*17.5. And now O Father, glorifie thou me, with thine own self, with the glory which I had with thee before the world was. [p] *Eph.* 1.22. And hath put all things under his feet, and gave him to be the head over all things to the Church. 1 *Pet.* 3.22. Who is gone into heaven and is on the right hand of God, Angels, and Authorities and Powers being made subject unto him. [q] *Eph.* 4.10,11,12. He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ. *Psal.* 110. throughout. The Lord said unto my Lord, sit thou at my right hand, till, &c.——to the end. [r] *Rom.* 8.34. Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven [s], in the merit of his obedience and sacrifice on earth [t], declaring his will to have it applied to all believers [u], answering all accusations against them *, procuring for them quiet of conscience notwithstanding daily fail-

[s] *Heb.* 9. 12——24. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us.—— V.24.] For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. [t] *Heb.*1.3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the Majesty on high. [u] *Joh.*3.16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life. *Joh.*17.9——20——24. I pray for them, I pray not for the world; but for them which thou hast given me, for they are mine—— V.20.] Neither pray I for these alone, but for them also that shall believe on me through their word—— V.24.] Father I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. * *Rom.*8.33,34. Who shall lay any thing to the charge of Gods elect? it is God that justifies. Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ings *,

ings [x], access with boldness to the throne of grace [y], and acceptance of their persons [z] and services [a].

[x] *Rom.* 5.1,2. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. [y] *Joh.* 2.1,2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world. [z] *Heb.* 4.16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [a] *Eph.* 1.6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. [a] 1 *Pet.* 2.5. Ye also as lively stones are built up a Spiritual house, an holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men [b], shall come again at the last day in great power [c], and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels [d], with a shout, with the voice of the Archangel, and with the trumpet of God [e], to judge the world in righteousness [f].

[b] *Act.* 3.14,15. But ye denied the Holy One, and the just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. [c] *Matt.* 24.30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [d] *Luk.* 9.26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Fathers, and of the holy Angels. *Matt.* 25.31. When the Son of man shall come in his glory and all his holy Angels with him, then shall he sit upon the throne of his glory. [e] 1 *Thess.* 4.16. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise first. [f] *Act.* 17.31. Because he hath appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. *What benefits hath Christ procured by his Mediation?*

A. Christ by his Mediation hath procured Redemption [g], with all other benefits of the Covenant of Grace [h].

[g] *Heb.* 9.12. Neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. [h] 2 *Cor.* 1.20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

Q. *How*

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us [i], which is the work especially of God the Holy Ghost [k].

[i] John 1. 11, 12. He came unto his own, and his own received him not. But as many as received him, to them he gave the power to become the sons of God, even to them that believe in his name.

[k] Tit. 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

Q. *Who are made partakers of Redemption through Christ?*

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it [l], who are in time by the Holy Ghost inabled to believe in Christ according to the Gospel [m].

[l] Eph. 1. 13, 14. In whom ye also trusted after that ye heard the word of Truth, the Gospel of your salvation; in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Joh. 6. 37-39. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out — V. 39.] And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Joh. 10. 15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. [m] Eph. 2. 8. For by grace ye are saved through faith, and that not of yourselves; it is the gift of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak.

Q. *Can they who have never heard the Gospel, and so, know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel [n], know not Jesus Christ [o], and believe not in him, cannot be

[n] Rom. 10. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

[o] 2 Thess. 1. 8, 9. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 2. 12. That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope and without God in the world. Joh. 1. 10, 11, 12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name,

saved [p],

saved [p], be they never so diligent to frame their lives according to the light of nature [q], or the Law of that Religion which they profess [r], neither is their salvation in any other, but in Christ alone [s], who is the Saviour onely of his body the Church [t].

[p] *Joh.* 8. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. *Mark* 16.16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. [q] 1 *Cor.*1.20,21,22,23,24. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? V. 21.] For after that in the wisdom of God, the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. V. 22.] For the Jews require a sign, and the Greeks seek after wisdom. V. 23.] But we preach Christ crucified to the Jews a stumbling-block, and unto the Greeks foolishness. V. 24.] But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. [r] *Joh.* 4. 22. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. *Rom.* 9. 31,32. But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone. *Phil.*3.4,5,6,7,8,9. Though I might also have confidence in the flesh; if any other man thinketh that he hath whereof he might trust in the flesh, I more. V. 5.] Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee. V.6.] Concerning zeal, persecuting the Church, touching the righteousness which is in the Law, blameless. V.7.] But what things were a gain to me, those I counted loss for Christ. V.8.] Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. V.9.] And be found in him, not having mine own righteousness which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith. [s] *Act.* 4. 12. Neither is there salvation in any other; for there is no other name under heaven given amongst men whereby we must be saved. [t] *Eph.*5.23. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body.

Q. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel, and live in the visible Church are not saved, but they onely who are true members of the Church invisible [u].

[u] *Joh.* 12. 38, 39, 40. That the saying of Esaias the Prophet might be fulfilled which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Rom.*9.6. Not as though the word of God hath taken none effect; for they are not all Israel who are of Israel, *Matt.*22.14. For many are called, but few chosen. *Matt.*7.21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven. *Rom.* 11.7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Q. *What*

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion *, and of their children x.

* 1 *Cor.* 1, 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 *Cor.* 12. 13. For by one Spirit are we all baptized into one body, whether we be Iews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. *Rom.* 15. 9, 10, 11, 12. And that the Gentiles might glorifie God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. V. 10.] And again he saith, Rejoice ye Gentiles with his people. V. 11.] And again, Praise the Lord all ye Gentiles, and laud him all ye people. V. 12.] And again Esaias saith, There shall be a root of Iesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. *Rev.* 7. 9. After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands. *Psal.* 2. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psal.* 22. 27, 28, 29, 30, 31. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the earth shall worship before thee. V. 28.] For the Kingdom is the Lords, and he is the Governour among the nations. V. 29.] All they that be fat upon the earth shall eat and worship; all that go down to the dust shall bow before him, and none can keep alive his own soul. V. 30.] A seed shall serve him, it shall be accounted to the Lord for a generation. V. 31.] They shall come, and shall declare his righteousness. *Psal.* 45. 17. I will make thy name to be remembred in all generations; therefore shall the people praise thee for ever and ever. *Mat.* 28. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alwaies unto the end of the world. Amen. - *Esai.* 59. 21. As for me, this is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. x 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. *Act.* 2 39. For the Promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Rom.* 11. 16. For if the first-fruits be holy, the lump is also holy, and if the root be holy, so are the branches. *Gen.* 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.

Q. *What are the speciall priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods special care and government y, of being protected and preserved in all ages, notwithstanding the

y *Isai.* 4. 5, 6. And the Lord will create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. V. 6.] And there shall be a Tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm, and from rain. 1 *Tim.* 4. 10. For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men especially of those that believe.

oppo-

opposition of all enemies [z], and of enjoying the communion of Saints, the ordinary means of salvation [a], offers of grace by Christ to all the members of it in the ministery of the Gospel, testifying, that whosoever believes in him shall be saved [b], and excluding none that will come unto him [c].

[z] *Psal.* 115. throughout. Not unto us O Lord, not unto us, but——— to the end. *Isai.* 31.4,5. For thus hath the Lord spoken unto me; like as the lion and the yong lion roaring on his prey, when a multude of Shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Sion and for the hill thereof. V.5.] As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it. *Zech.* 12.2,3,4——8.9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem. V.3.] And in that day will I make Jerusalem a burthensome stone for all people; all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. V.4.] In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness—— V.8.] In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. V.9.] And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

[a] *Act.* 2. 39—42. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call—— V.42.] And they continued stedfastly in the Apostles doctrine, and in fellowship, and in breaking of bread, and in prayers.

[b] *Ps.* 147.19,20. He sheweth his words unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them; praise ye the Lord. *Rom.* 9.4. Who are Israelites, to whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises. *Eph.* 4.11,12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. *Mark* 16.15,16. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

[c] *Joh.* 6.37. All that the father giveth me shall come unto me, and him that cometh to me I will in no wise cast out.

Q. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head [d].

[d] *Eph.* 1.10——22,23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him—— V.22.] And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. *John* 10.16. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepheard. *John* 11.52. And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

Q. *What speciall benefits do the Members of*

the Invisible Church enjoy by Christ?

A. The Members of the Invisible Church by Christ enjoy Union and Communion with him in grace and glory[e].

[e] *John* 17. 21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. *Eph.* 2. 5, 6. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. *John* 17. 24. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

Q. What is that union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of Gods grace[f], whereby they are Spiritually and mystically, yet really and inseparably joined to Christ, as their head and husband[g], which is done in their effectual Calling[h].

[f] *Eph.* 1. 22. And hath put all things under his feet, and gave him to be head over all things to the Church. *Eph.* 2. 6, 7, 8. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. V. 7.] That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us in Christ Jesus. V. 8.] For by grace are ye saved, through faith, and that not of your selves, it is the gift of God.

[g] 1 *Cor.* 6. 17. But he that is joined to the Lord is one Spirit. *John* 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. *Eph.* 5. 23——30. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body—— V. 30. For we are members of his body, of his flesh, and of his bones.

[h] 1 *Pet.* 5. 10. But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 *Cor.* 1. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is effectual calling?

A. Effectuall Calling is the work of Gods Almighty power and grace[i], whereby, out of his free and special love to his Elect, and from nothing in them mo-

[i] *Joh.* 5. 25. Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. *Eph.* 1. 18, 19, 20. The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V. 19.] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places. 2 *Tim.* 1. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel, according to the power of God. V. 9.] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus before the world began.

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ying him thereunto [k], he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit [l], savingly inlightning their mindes [m], renewing and powerfully determining their wills [n], so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein [o].

[k] *Tit.*3.4,5. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph.* 2.4,5——7,8,9. But God who is rich in mercy, for his great love wherewith he loved us. V. 5.] Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved)—— V.7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus. V.8. For by grace ye are saved, through faith, and that not of your selves; it is the gift of God. V 9. Not of works, least any man should boast. *Rom.* 9.11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.—— [l] *2 Cor.*5.20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God. Compared with *2 Cor.*6.1, 2. We then as workers together with him, beseech you also that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; Behold now is the accepted time, behold, now is the day of salvation. *Joh.*6.44. No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. *2 Thess.* 2.13,14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. Whereunto he hath called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. [m] *Act.* 26.18. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me. *1 Cor.*2.10——12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea even the deep things of God—— V.12.] Now we have not received the Spirit of the world, but the Spirit which is of God, that we might know the things freely given us of God. [n] *Ezek.*11.19. I will give them one heart, and I will put a new Spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh. *Ezek.*36.26,27. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. V.28.] I will also save you from all your uncleannesses, and I will call for the corn and encrease it, and lay no famine upon you. *John* 6.45. It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and learned of the Father cometh unto me. [o] *Eph.*2.5. Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved). *Phil.*2.13. For it is God that worketh in you to will and to do of his good pleasure. *Deut.*30.6. And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou maist live.

Q. *Are the Elect effectually called?*

A. All the Elect, and they onely, are effectually called [p], although others may be, and often are, outwardly called by the ministery of the Word [q], and have some

[p] *Act.* 13.48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. [q] *Matt.*22.14. For many are called, but few are chosen.

common operations of the Spirit [r], who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ [s].

[r] *Mat.* 7. 22. Many will say unto me in that day, Lord, Lord, Have we not prophesied in thy name? and in thy name cast out Devils? and in thy name done many wonderful works? *Mat.* 13. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Heb.* 6. 4, 5. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they, &c. —— [s] *Isa.* 52. 38, 39, 40. That the saying of Esaias the Prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? V. 39.] Therefore they could not believe; because that Esaias said again. V. 40.] He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. *Act.* 28. 25, 26, 27. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by the Prophet Esaias unto our Fathers, saying, V. 26.] Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. V. 27.] For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, least they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. *Joh.* 6. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. V. 65.] And he said, Therefore said I unto you, that no man can come unto me except it were given him of the Father. *Psal.* 81. 11, 12. But my people would not hearken to my voice, and Israel would have none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels.

Q. What is the Communion in Grace which the Members of the Invisible Church have with Christ?

A. The Communion in Grace, which the Members of the Invisible Church have with Christ, is, their partaking of the virtue of his Mediation, in their Justification [t], Adoption [u], Sanctification, and whatever else in this life manifests their Union with him [x].

[t] *Rom.* 8. 30. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. [u] *Eph.* 1. 5. Having predestinated us to the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. [x] *1 Cor.* 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. What is Justification?

A. Justification is an act of Gods free grace unto sinners [y], in which he pardoneth all their sins, accept-

[y] *Rom.* 3. 22——24, 25. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all that believe; for there is no difference:—— V. 24.] Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom.* 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness.

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eth and accounteth their persons righteous in his sight [1], not for any thing wrought in them, or done by them [2], but onely for the perfect obedience and full satisfaction of Christ, by God imputed to them [3], and received by Faith alone [b].

[1] 2 Cor. 5. 19—21. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation—— V. 21.] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22——24, 25——27, 28. Even the righteousness of God which is by the faith of Jesus Christ unto all, and upon all that believe; for there is no difference —— V. 24.] Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—— V. 27.] Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. V. 28.] Therefore we conclude that a man is justified by faith, without the deeds of the law.

[2] Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

[3] Rom. 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are past away, behold, all things are become new. V. 18.] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation. V. 19.] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Rom. 4. 6, 7, 8. Even as David also describes the blessedness of the man unto whom God imputeth righteousness without works, V. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8.] Blessed is the man to whom the Lord will not impute sin.

[a] Rom. 3. 9, 10—19. But God commendeth his love towards us, In that while we were yet sinners Christ died for us. V. 9.] Much more then being now justified by his blood, we shall be saved from wrath through him. V. 10.] For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life—— V. 19.] For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

[b] Act. 10. 43. To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Phil. 3. 9. —— And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. *How is Justification an act of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified [c]; yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, and did

provide this Surety, his own onely Son [d], imputing his righteousnes to them [e], and requiring nothing of them for their Justification, but Faith [f], which also is his gift [g], their Justification is, to them, of free grace [h].

[a] *1 Tim.* 2. 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus. Who gave himself a ransome for all to be testified in due time. *Heb.* 10. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. *Mat.* 20. 28. Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many. *Dan.* 9. 24——26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousnes, and to seal up the vision and prophesie, and to anoint the most Holy ——— V. 26.] And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. *Isa.* 53. 4, 5, 6——10, 11, 12. Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. V. 5.] But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. V. 6.] All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all——— V. 10.] Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. V. 11.] He shall see of the travel of his soul, and be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. V. 12.] Therefore will I divide him a portion, with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbred with the transgressors, and he bare the sin of many, and made intercession for the transgressors. *Heb.* 7. 22. By so much was Jesus made a Surety of a better Testament. *Rom.* 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. *1 Pet.* 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. V. 19.] But with the precious blood of Christ, as of a lamb without blemish, and without spot. [b] *2 Cor.* 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousnes of God in him. [c] *Rom.* 3. 24, 25. Being justified freely by his grace, through the redemption that is Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousnes for the remission of sins that are past, through the forbearance of God. [d] *Eph.* 2. 8. For by grace are ye saved through faith, and that not of your selves; it is the gift of God. [e] *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Q. *What is justifying Faith?*

A. Justifying Faith is a saving Grace [i], wrought in the heart of a Sinner by the Spirit [k] and word of

[f] *Heb.* 10. 39. But we are not of them who draw back to perdition, but of them who believe to the saving of the soul.

[g] *2 Cor.* 4. 13. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe and therefore speak. *Eph.* 1. 17, 18, 19. That the God of our Lord Jesus Christ the Father of glory may give unto you the Spirit of wisdom, and revelation in the knowledge of him. V. 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, V. 19.] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

God [l],

God [l], whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition [m], not onely assenteth to the truth of the promise of the Gospel [n], but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin [o], and for the accepting and accounting of his person righteous in the sight of God for salvation [p].

[l] *Rom.* 10. 14. How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? [m] *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do to be saved? *Act.* 16. 30. And brought them out, and said, Sirs, What must we do to be saved? *Joh.* 16. 8, 9. And when he is come he will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me. [n] *Rom.* 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. *Eph.* 2. 1. And you hath he quickened, who were dead in trespasses and sins. *Act.* 4. 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. [o] *Eph.* 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation; in whom also after ye believed ye were sealed with that holy Spirit of promise. [p] *Joh.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Act.* 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thine house. *Act.* 10. 43. To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. [p] *Phil.* 3. 9. And be found in him, not having mine own righteousness which is by the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Act.* 15. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

Q. *How doth Faith justifie a Sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it [q], nor as if the grace of Faith, or any act thereof, were imputed to him for his justification [r], but onely as it is an Instrument, by which he receiveth and applieth Christ and his righteousness [s].

[q] *Gal.* 3. 11. But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith. *Rom.* 3. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. [r] *Rom.* 4. 5. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with *Rom.* 10. 10. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Joh.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Phil.* 3. 9. And be found in him not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal.* 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

Q. *What*

Q. *What is adoption?*

A. Adoption is an act of the free grace of God [t], in and for his onely Son Jesus Christ [u], whereby all those that are justified are received into the number of his children [x], have his Name put upon them [y], the Spirit of his Son given to them [z], are under his fatherly care and dispensations [a], admitted to all the liberties and priviledges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory [b].

[t] *1 Joh.* 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. [u] *Eph.* 1. 5. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Gal.* 4. 4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. [x] *Joh.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. [y] *2 Cor.* 6. 18. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Rev.* 3. 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem that cometh down out of heaven from my God, and I will write upon him my new name. [z] *Gal.* 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [a] *Psal.* 103. 13. Like as a Father pitieth his children, so the Lord pitieth them that fear him. *Prov.* 14. 26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. *Mat.* 6. 32. For your heavenly Father knoweth that ye have need of all these things. [b] *Heb.* 6. 12. That ye be not slothfull, but followers of them who through faith and patience inherit the promises. *Rom.* 8. 17. And if children then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

Q. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit [b], applying the death and resurrection of Christ unto them [c], renewed in their whole man after the Image of God [d], having the seeds of Re-

[a] *Eph.* 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. *1 Cor.* 6. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. *2 Thess.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. [c] *Rom.* 6. 4, 5, 6. Therefore we are buried with him by Baptisme into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. [d] *Eph.* 4. 23, 24. And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

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penance unto life, and of all other saving graces put into their hearts [e], and those graces so stirred up, increased, and strengthened [f], as that they more and more die unto sin, and rise unto newness of life [g].

[e] *Act.* 11. 18. When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 *Joh.* 3. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God. [f] *Jude* v. 20. But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost. *Heb.* 6. 11, 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; V. 12.] That ye be not slothful, but followers of them who through faith and patience inherit the promises. *Eph.* 3. 16, 17, 18, 19. That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. V. 17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, V. 18.] May be able to comprehend with all Saints, what is the breadth and depth, and length, and height, V. 19.] And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. *Col.* 1. 10, 11. That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. V. 11.] Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. [g] *Rom.* 6. 4.--6--14. Therefore we are buried with him by baptisme unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life——— V. 6.] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,——— V. 14.] For sin shall not have dominion over you; for ye are not under the law, but under grace: *Gal.* 5. 24. And they that are Christs have crucified the flesh, with the affections and lusts.

Q: *what is repentance unto life?*

A. Repentance unto life, is a saving Grace [h], wrought in the heart of a sinner by the Spirit [i] and word of God [k], whereby out of the sight and sense not onely of the danger [l], but also of the filthiness and odiousness

[h] 2 *Tim.* 2. 25. In meekness instructing those that oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth. [i] *Zech.* 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look on me whom they have pierced, and mourn for him as one mourneth for his onely son, and shall be in bitterness for his first-born. [k] *Act.* 11. 18——20, 21. When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.——— V. 20.] And some of them were men of Cyprus, and Cyrene, who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. V. 21.] And the hand of the Lord was with them, and a great number believed and turned to the Lord. [l] *Ezek.* 18. 28——30——32. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.—— V. 30.] Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruine—— V. 32.] For I have no pleasure in the death of him that dies, saith the Lord God: wherefore turn your selves and live ye. *Luke* 15. 17, 18. And when he came to himself he said, How many hired servants of my father have bread enough, and to spare, and I perish with hunger? I will arise, and go to my father, and say unto him, father I have sinned against heaven, and before thee. *Hos.* 2. 6, 7. Therefore behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. V. 7.] And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them. Then shall she say, I will go and return to my first husband; for then was it better with me then now.

of his sins [m], and upon the apprehension of Gods mercy in Christ to such as are penitent [n], he so grieves for [o], and hates his sins [p], as that he turns from them all to God [q], purposing and endeavouring constantly to walk with him in all the waies of new obedience [r].

[m] Ezek. 36. 31. Then shall ye remember your own evil waies, and your doings which were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. Isa. 30. 22. Ye shall defile also the covering of thy graven Images of silver, and the ornaments of thy molten Images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence. [n] Joel 2. 12, 13. Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting and weeping, and mourning. V. 13.] And rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. [o] Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoak: Turn thou me, and I shall be turned: thou art the Lord my God. V. 19.] Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth. [p] 2 Cor. 7. 11. For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge, in all things ye have approved your selves to be clear in this matter. [q] Act. 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me. Ezek. 14. 6. Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn your selves from your Idols, and turn away your faces from all your abominations. 1 King. 8. 47, 48. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversly, we have committed wickedness. V. 48.] And so return unto thee with all their heart, and with all their soul. —— [r] Psal. 119. 6 —— 59 —— 128. Then shall not I be ashamed, when I have respect unto all thy commandments. V. 59.] I intreated thy favour with my whole heart; be merciful unto me according to thy word —— V. 128.] My soul melteth for heaviness; strengthen thou me according to thy word. Luke 1. 6. And they were both righteous before God, walking in all the commandments, and ordinances of the Lord, blameless. 2 King. 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

Q. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joined with Justification [s], yet they differ, in that God in Justification imputeth the righteousness of Christ [t], in Sanctification his Spirit infuseth grace, and enableth to

[s] 1 Cor. 6. 11. And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 1. 30. But of him are ye in Christ Jesus; who of God is made unto us wisdome, and righteousness, and sanctification, and redemption. [t] Rom. 4. 6 —— 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works —— V. 8.] Blessed is the man unto whom the Lord will not impute sin.

the exercise thereof [u]; in the former, sin is pardoned [w], in the other it is subdued [x], the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation [y], the other is neither equal in all [z], nor in this life perfect in any [a], but growing up to perfection [b].

[u] Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. [w] Rom. 5. 24, 25. Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. [x] Rom. 6. 6——14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin—— V. 14.] For sin shall not have dominion over you, for ye are not under the law, but under grace. [y] Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. [z] 1 Joh. 2. 12, 13, 14. I write unto you, little children, because your sins are forgiven you, for his names sake. V. 13.] I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. V. 14.] I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Heb. 5. 12, 13, 14. For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. V. 13.] For every one that useth milk is unskilful in the word of righteousness, for he is a babe. V. 14.] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. [a] 1 Joh. 1. 8——10. And if we say, that we have no sin, we deceive our selves and the truth is not in us—— V. 10.] If we say that we have not sinned, we make him a lyar and his word is not in us. [b] 2 Cor. 7. 1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. 3. 12, 13, 14. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. V. 13.] Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. V. 14.] I press toward the mark, for the price of the high calling of God in Christ Jesus.

Q. *whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins [c], are hindered in all their spiri-

[c] Rom. 7. 18——23. For I know that in me, that is, in my flesh dwelleth no good thing; for, to will is present with me, but how to perform that which is good, I find not—— V. 23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Mark 14. 66—— to the end. And as Peter was beneath in the Palace, there cometh one of the maids of the High Priest, &c.—— Gal. 2. 11, 12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. V. 12.] For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.

[d] *Heb.* 12. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. [e] *Esa.* 64. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod.* 28. 38. And it shall be upon Aarons forhead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be alwayes upon his forhead, that they may be accepted before the Lord.

tuall services [d], and their best works are imperfect and defiled in the sight of God [e].

Q. May not true believers by reason of their imperfections; and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True believers by reason of the unchangeable love of God [f], and his decree and covenant to give them perseverance [g], their inseparable union with Christ [h], his continual intercession for them [i], and the spirit and seed of God abiding in them [k], can neither totally nor finally fall away from the state of Grace [l], but are kept by the power of God through Faith unto salvation [m].

[f] *Jer.* 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. [g] 2 *Tim.* 2. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. *Heb.* 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepheard of the sheep, through the blood of the everlasting covenant, V. 21.] Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory, &c. 2 *Sam.* 23. 5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow. [h] 1 *Cor.* 1. 8, 9. Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. V. 9.] God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. [i] *Heb* 7. 25. Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. *Luke* 22. 32. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. [k] 1 *Joh.* 3. 9. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. 1 *Joh.* 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. [l] *Jer.* 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. *John* 10. 28. I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. [m] 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him[n], may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made[o], and bearing witness with their Spirits that they are the children of God[p], be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation[q].

[n] 1 *Joh.* 2, 3. And hereby we do know that we know him, if we keep his commandments. [o] 1 *Cor.* 2, 12. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. 1 *Joh.* 3. 14——18, 19——21——24. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death—— V. 18.] My little children, let us not love in word, nor in tongue, but in deed and in truth. V. 19. And hereby we know we are of the truth, and shall assure our hearts before him.—— V. 21.] Beloved, if our heart condemn us not, then have we confidence towards God. —— V. 24.] And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 *Joh.* 4. 13——16. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit—— V. 16.] And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. *Heb.* 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end: V. 12.] That ye be not slothful but followers of them who through faith, and patience inherit the promises. [p] *Rom.* 8. 16. The Spirit it self beareth witness with our Spirit, that we are the children of God. [q] 1 *John* 5. 13. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith[r], true believers may wait long before they obtain it[s], and after the enjoyment thereof may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions[t], yet

[r] *Eph.* 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the holy Spirit of promise. [s] *Isa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the Lord, and stay upon his God. *Psal.* 88. throughout. O Lord God of my salvation, I have cried day and night, &c. [t] *Psal.* 77. 1. to the 12. verse. I cried unto thee with my voice, &c. *Cant.* 5. 2, 3.——6. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. V. 3.] I have put off my coat how shall I put it on? I have washed my feet, how shall I defile them—— V. 8.] I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. *Psal.* 51. 8——12. Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce. V. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. *Ps.* 31. 22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardst the voice of my supplications when I cried unto thee. *Psal.* 22. 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

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are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair[u].

[u] 1 Joh. 3.9. Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God. Job 13.15. Though he slay me, yet will I trust in him; but I will maintain mine own wayes before him. Psal. 73.15—23. If I say, I will speak thus, behold, I should offend against the generation of thy children. V.23.] Nevertheless I am continually with thee, thou hast holden me by thy right hand. Isa. 54.7,8,9,10. For a small moment have I forsaken thee, but with great mercies will I gather thee. V.8.] In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord my Redeemer— V.9.] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. V.10.] For the mountains shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Q. *What is the communion in Glory, which the members of the Invisible Church have with Christ?*

A. The communion in glory which the members of the Invisible Church have with Christ, in this life *, immediately after death [x], and at last perfected at the resurrection and day of Judgment [y].

* 2 Cor. 3. 18. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

[x] Luk. 23.43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. [y] 1 Thess. 4.17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Q. *What is the communion in Glory, with Christ, which the members of the Invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of [z], and, as an earnest thereof, enjoy the sense of Gods love [a], peace of conscience, joy in the Holy Ghost and hope of glory [b]: as, on the contrary,

[z] Eph. 2. 5,6. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. [a] Rom. 5.5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. Compared with 2 Cor. 1.22. Who hath also sealed us, and given the earnest of the Spirit in our hearts. [b] Rom. 5. 1,2. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. V.2.] By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. Rom. 14.17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.

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the ſenſe of Gods revenging wrath, horror of conſcience, and a fearful expectation of judgement, are, to the wicked, the beginning of their torments which they ſhall endure after death [c].

[c] *Gen.* 4.13. And Cain ſaid unto the Lord, My puniſhment is greater then I can bear. *Mat.* 27.4.—— Saying, I have ſinned, in that I have betrayed innocent blood. And they ſaid, What is that to us? ſee thou to it. *Heb.* 10.27.— But a certain fearful looking for, of judgement, and fiery indignation, which ſhall devour the adverſaries. *Rom.* 2.9. Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile: *Mark* 9.44. Where their worm dieth not, and the fire is not quenched.

Q. *Shall all men die?*

A. Death being threatned as the wages of ſin [d], it is appointed unto all men once to die [e], for that all have ſinned [f].

[d] *Rom.* 6.23. For the wages of ſin is death; but the gift of God is eternal life through Jeſus Chriſt our Lord. [e] *Heb* 9.27. And as it is appointed unto all men once to die, but after death the judgment. [f] *Rom.* 5.12. Wherefore as by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.

Q. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The righteous ſhall be delivered from death it ſelf at the laſt day, and even in death are delivered from the ſting and curſe of it [g], ſo that, although they die, yet it is out of Gods love [h], to free them perfectly from ſin and miſery [i], and to make them capable of further communion with Chriſt in glory, which they then enter upon [k].

[g] 1 *Cor.* 15.26—56. The laſt enemy that ſhall be deſtroyed is death—— V. 56. The ſting of death is ſin, and the ſtrength of ſin is the law—— *Heb.* 2.15.— And deliver them who through fear of death, were all their lifetime ſubject to bondage. [h] *Iſai.* 57.1, 2. The righteous periſheth, and no man layes it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come. V. 2.] He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs. 2 *King.* 22.20. Behold therefore I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. [i] *Rev.* 14.13. And I heard a voice from heaven, ſaying unto me, write, Bleſſed are the dead which die in the Lord from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them. *Eph.* 5.27. That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh. [k] *Luke* 23.43. And Jeſus ſaid unto him, Verily I ſay unto thee, This day ſhalt thou be with me in Paradiſe. *Phil.* 1.23. For I am in a ſtreight betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.

Q. *What*

Q. What is the communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness [l], and received into the highest heavens [m], where they behold the face of God in light and glory [n], waiting for the full redemption of their bodies [o], which even in death continue united to Christ [p], and rest in their graves as in their beds [q], till at the last day they be again united to their souls [r]: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day [s].

[l] *Heb.* 12.23. To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect.

[m] 2 *Cor.* 5.1——6——8. For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens—— V.6.] Therefore we are alwayes confident, knowing that while we are present in the body, we are absent from the Lord—— V.8.] We are confident, I say, and willing rather to be absent from the body, and present with the Lord. *Phil.* 1.23. For I am in a streight betwixt two, having a desire to depart, and to be with Christ, which is far better. Compared with *Act.* 3.21. Whom the heavens must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. And with *Eph.* 4.10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. [n] 1 *Joh.* 3.2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 *Cor.* 13.12. For now we see through a glass, darkly, but then, face to face: now I know in part, but then I shall know even as also I am known. [o] *Rom* 8.23. And not onely they, but our selves also, who have the first-fruits of the Spirit, even we our selves, groan within our selves, waiting for the Adoption, to wit, the Redemption of our body. *Psal.* 16.9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. [p] 1 *Thess.* 4.14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. [q] *Esa.* 57.2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. [r] *Job* 19.26,27. And though after my skin, worms destroy this body, yet in my flesh shall I see God. V.27.] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. [s] *Luk.* 16.23,24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosome. V.24.] And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. *Act.* 1.25. That he may take part of this ministery, and Apostleship, from which Judas by transgression fell, that he might go to his own place. *Jude* v.6,7. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. V.7.] Even as Sodom and Gomorrha and the cities round about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are we to believe concerning the Resurrection?

A. We

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust [t], when they that are then found alive, shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ [u]; the bodies of the just, by the Spirit of Christ, and by virtue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body *, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge [x].

[t] *Act.* 24. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust. [u] *1 Cor.* 15.51,52,53. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. V.52.] In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:) V.52.] For this corruptible must put on incorruption, and this mortal must put on immortality. *1 Thess.* 4.15,16,17. For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep. V.16.] For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. V.17.] Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. *Joh.* 5.28,29. Marvail not at this, for the houre is coming in the which all that are in the graves, shall hear his voice, V.29.] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. * *1 Cor.* 15.21,22,23,—42,43,44. For since by man came death, by man came also the resurrection of the dead. V.22.] For as in Adam all die, even so in Christ shall all be made alive. V.23.] But every man in his own order, Christ the first-fruits, afterwards they that are Christs at his coming— V.42.] So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption, V.43.] It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power; V.44.] It is sown a natural body, it is raised a spiritual body. *Phil.* 3.21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself. [x] *John* 5.27,28,29. And hath given him authority to execute judgment also, because he is the son of man. V.28.] Marvail not at this, for the hour is coming in which all that are in the graves, shall hear his voice, V.29.] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation. *Mat.* 25.34. And he shall set the sheep on his right hand, but the goats on the left.

Q. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of Angels and men [y], the

[y] *2 Pet.* 2.4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. *Jude* v.6,7—14,15. And the Angels which kept not their first station, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. V.7.] Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire— V.14.] And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints. V.15.] To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. *Mat.* 25.46. And those shall go away into everlasting punishment, but the righteous into life eternal.

day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord [x].

[x] *Mat.* 24.36-42-44. But of that day and hour knowes no man, no not the Angels of heaven, but my Father onely.—— V.42.] Watch therefore, for ye know not the hour when your Lord doth come.—— V.44.] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. *Luke* 21.35,36. For as a snare shall it come on all them that dwell on the face of the whole earth. V.36.] Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Q. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment the wicked shall be set on Christs left hand [a], and, upon cleer evidence, and full conviction of their own consciences [b], shall have the fearful, but just sentence of condemnation pronounced against them [c]; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments both of body and soul, with the Divel and his Angels for ever [d].

[a] *Mat.* 25.33. And he shall set the sheep on his right hand, but the goats on the left.

[b] *Rom.* 2. 15, 16. Which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or excusing one another. V.16.] In the day when he shall judge the secrets of men, by Jesus Christ according to my Gospel.

[c] *Mat.* 25.41,42,43. Then shall he say also to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Divel and his Angels. V.42.] For I was an hungred and ye gave me no meat, I was thirsty, and ye gave me no drink, V.43.] I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison and ye visited me not.

[d] *Luke* 16.26. And beside all this, there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence. 2 *Thes.* 1.8,9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. V.9.] Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Q. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous being caught up to Christ in the clouds [e], shall be set on his right hand, and there openly acknowledged, and acquit-

[e] 1 *Thes.* 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

ted [f];

ted[f]; shall join with him in the judging of reprobate Angels and men[g], and shall be received into heaven[h]; where they shall be fully and for ever freed from all sin and misery[i], filled with unconceivable joyes[k], made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels[l], but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity[m]: and this is the perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

[f] *Matt.* 25. 33. And he shall set the sheep on his right hand, but the goats on the left. *Matt.*10. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. [g] 1 *Cor.* 6. 2, 3. Do ye not know that the Saints shall judge the world? And if the world, &c.—— V. 3. Know ye not that we shall judge Angels? how much more then the things that pertain to this life? [h] *Matt* 25. 34.—46. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—— V. 46.] And these shall go away into everlasting punishment, but the righteous into life eternal. [i] *Eph.* 5. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be holy, and without blemish. *Rev.* 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. [k] *Psal.* 16. 11. Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. [l] *Heb.* 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, V. 23.] To the general assembly of the first born, which are written in heaven, and to God, the Judge of all, and to the Spirits of just men made perfect. [m] 1 *Joh.* 3. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. 1 *Cor.* 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I am known. 1 *Thes.* 4. 17, 18. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and shall we ever be with the Lord. V. 18.] Wherefore comfort one another with these words.

Having seen, what the Scriptures principally teach us to believe concerning God; it followes to consider, what they require as the duty of man.

Quest. *WHat is the duty that God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will[n].

[n] *Rom.*12.1,2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. V.2.] And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God. *Mic.* 6.8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 *Sam.*15.22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice; and to hearken, than the fat of rams.

Q. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Moral Law[o].

[o] *Gen.*1.26,27. And God said, Let us make man in our Image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. V.27.] So God created man in his own image, in the image of God created he him, male and female created he them. *Rom.*2.14,15. For when the Gentiles who have not the law, do by nature the things contained in the Law, these having not the law, are a law unto themselves; V.15.] Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. *Rom.*10.5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. *Gen.*2.17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof; thou shalt surely die.

Q. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience

ence thereunto, in the frame and disposition of the whole man soul and body [p], and in performance of all those duties of holiness and righteousness which he oweth to God and man [q]; promising life upon the fulfilling, and threatning death upon the breach of it [r].

[p] *Deut.* 5. 1, 2, 3.——31——33. And Moses called all Israel, and said unto them, Hear, O Israel, the Statutes and judgements which I speak in your ears this day, that ye may learn them, and keep, and do them. V. 2.] The Lord our God made a covenant with us in Horeb. V. 3.] The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day—— V 31.] But as for thee stand thou here by me, and I will speak unto thee all the commandments, and the Statutes and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it—— V. 33.] Ye shall walk in all the wayes which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye shall possess. *Luke* 10. 26, 27. What is written in the law? how readest thou? V. 27.] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor, as thy self. *Gal.* 3. 10. For as many, as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things contained in the book of the law to do them, 1 *Thes.* 5. 23. And the very God of peace sanctifie you wholly; And I pray God your whole Spirit, and soul and body, be preserved blameless untill the coming of our Lord Jesus Christ. [q] *Luke* 1. 75. In holiness and righteousness before him all the dayes of our life. *Act.* 24. 16. And herein do I exercise my self, to have always a conscience void of offence both towards God and towards men. [r] *Romans* 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth these things shall live by them. *Gal* 3. 10.——12. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them—— V. 12. And the law is not of faith, but the man that doth them shall live in them.

Q. *Is there any use of the Moral Law to man, since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law [s], yet there is great use thereof; as well common to all men, as peculiar either to the unregenerate, or the regenerate [t].

[s] *Rom.* 8. 3. For what the law could not do, for that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Gal.* 2. 16. Knowing this that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. [t] 1 *Tim.* 1. 8. But we know that the law is good, if a man use it lawfully.

Q. *Of what use is the Moral Law to all men?*

A. The Morall Law is of use to all men, to inform them

them of the holy nature and will of God [a], and of their duty, binding them to walk accordingly [b]; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives [c]; to humble them in sense of their sin and misery [d], and thereby help them to a clearer sight of the need they have of Christ [e], and of the perfection of his obedience [f].

[a] *Lev.* 11 44,45. For I am the Lord your God, ye shall therefore sanctifie your selves, and ye shall be holy, for I am holy, neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth. V. 45.] For I am the Lord that bringeth you up out of the land of Egypt, to be your God, ye shall therefore be holy for I am holy. *Lev* 20.7,8. Sanctifie your selves therefore, and be ye holy: for I am the Lord your God. V 8.] And ye shall keep my Statutes, and do them: I am the Lord which sanctifie you. *Rom.* 7.12. Wherefore the Law is holy, and the commandment holy, just and good. [b] *Mich.* 6.8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. *Jam.* 2. 10, 11. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. V. 11.] For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law. [c] *Psal.* 19. 11, 12. Moreover by them is thy servant warned, and in keeping of them there is great reward. V. 12.] Who can understand his errors? cleanse thou me from secret faults. *Rom.* 3.20. Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. *Rom.* 7.7. What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. [d] *Rom.* 3.9—35. What then? are we better then they? No, in no wise; for we have before proved both Jewes and Gentiles that they are all under sin. ——V. 35. For all have sinned, and come short of the glory of God. [e] *Gal.* 3. 21, 22. Is the law then against the promise of God? God forbid, for if there had been a law given, which could have given life, verily righteousness should have been by the law. V. 22.] But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. [f] *Rom.* 10.4. For Christ is the end of the law, for righteousness to every one that believeth.

Q. *What particular use is there of the Moral law to unregenerate men?*

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come [a], and to drive them to Christ [b]; or, upon their continuance in the estate and way of sin, to leave them inexcusable [c],

[a] 1 *Tim.* 1. 9, 10. Knowing this] that the Law is not made for a righteous man, but for the lawless, and disobedient, for the ungodly and sinners, for unholy, and prophane, for murderers of fathers, and murderers of mothers, for man-slayers. V. 10.] For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. [b] *Gal.* 3.24. Wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by faith. [c] *Rom.* 1.20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Compared with, *Rom.* 2.15. Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing one another.

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and under the curse thereof [e].

[e] *Gal.*3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all the things which are written in the book of the Law, to do them.

Q. What special use is there of the Moral Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works [f], so as thereby they are neither justified [g], nor condemned [h]; yet beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good [i]; and thereby to provoke them to more thankfulness [k], and to express the same in their greater care to conform themselves thereunto as the rule

[f] *Rom.* 6. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. *Rom.* 7. 4, 6. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. —V. 6.] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. *Gal.* 4. 4, 5. But when the fulness of time was come, God sent forth his son made of a woman, made under the law, V. 5.] To redeem them that were under the Law that we might receive the adoption of sons. [g] *Rom.* 8. 20. Therefore by the deeds of the Law shall no flesh be justified in his sight, for by the law is the knowledge of sin. [h] *Gal.* 5. 23. Meekness, Temperance, against such there is no law. *Rom.* 8. 1. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. [i] *Rom.* 7. 24, 25. O wretched man that I am! who shall deliver me from this body of death? V. 25.] I thank God through Jesus Christ our Lord, so then with the mind I my self serve the law of God, but with the flesh, the law of sin. *Gal.* 3. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. V. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. *Rom.* 8. 3, 4. For what the law could not do, for that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. V. 4.] That the righteousness of the Law might be fulfilled in us who walk not after the flesh, but after the Spirit. [k] *Luk.* 1. 68, 69 —74, 75. Blessed be the Lord God of Israel, who hath visited and redeemed his people. V. 69.] And hath raised up an horn of salvation for us in the house of his servant David——— V. 74. That he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear, V. 75.] In holiness and righteousness before him all the dales of our life. *Col.* 1. 12, 13, 14. Giving thanks unto the father who hath made us meet to be partakers of the inheritance of the saints in light. V. 13.] Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear son, V. 14.] In whom we have redemption, through his blood, even the forgiveness of sins.

of

of their obedience [l].

[l] *Rom.* 7.22. For I delight in the law of God after the inward man. *Rom.* 12.2. And be not conformed to this world, but be ye transformed by the renewing of your mindes, that ye may prove what is that good, that acceptable and perfect will of God. *Tit.* 2.11,12, 13,14. For the grace of God that bringeth salvation hath appeared to all men, V. 12.] Teaching us that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godlily in this present evil world; V.13] Looking for that blessed hope, and the glorious appearing of the great God, and our Lord Jesus Christ, V.14.] Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

Q. *Where is the Morall Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone [m], and are recorded in the twentieth chapter of Exodus; the four first Commandments containing our duty to God, and the other six our duty to man [n].

[m] *Deut.* 10.4. And he wrote in the Tables according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. *Exod.* 34.1,2,3,4. And the Lord said unto Moses, Hew thee two Tables of stone like unto the first, and I will write upon these Tables the words that were in the first Tables which thou brakest. V.2.] And be ready in the morning, and come up into Mount Sinai, and present thy self there to me in the top of the mount. V.3.] And no man shall come up with thee, &c.—— V.4.] And he hewed two Tables of stone like the first, and rose early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two Tables of stone.

[n] *Matth.* 22.37,38,39,40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. V.38.] This is that first and great Commandment. V.39.] And the second is like unto it, Thou shalt love thy neighbor as thy self. V.40.] On these two Commandments hang all the *Law* and the Prophets.

Q. *What Rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandments, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousnes thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every duty, and to forbid

bid the least degree of every sin[o].

[o] *Psal.* 19. 7. The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple. *Jam.* 2. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *Matt.* 5. 21. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill—— But I say—— *and so on to the end.*

That it is spiritual, and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures[p].

[p] *Rom.* 7. 14. For we know that the law is spiritual; but I am carnal, sold under sin. *Deut.* 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. *Compared with Matt.* 22. 37, 38, 39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, V. 38.] This is the first and great Commandment. V. 39.] And the second is like unto it, Thou shalt love thy neighbor as thy self. *Matt.* 5. 21, 22——27, 28,——36. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. V. 24.] But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, thou fool, shall be in danger of hell-fire.—— V. 27.] Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart—— V. 36. Neither shalt thou swear by thine head, &c. to the end of the chapter.

That one and the same thing, in divers respects, is required or forbidden in several Commandments[q].

[q] *Coll.* 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. *Amos* 8. 5. Saying, when will the New Moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. *Prov.* 1. 19. So are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof. 1 *Tim.* 6. 10. For the love of money, is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

That, as, where a duty is commanded, the contrary sin is forbidden[r]; and where a sin is forbidden, the

[r] *Isa.* 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words—— *Deut.* 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. *Compared with, Matt.* 4. 9, 10. ——And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. V. 10.] Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* 15. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother, let him die the death. V. 5.] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

contrary duty is commanded[s]: so, where a promise is annexed, the contrary threatning is included[t]; and, where a threatning is annexed, the contrary promise is included[u].

[s] *Matt.* 5. 21, 22, 23, 24, 25. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. V. 22.] But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of Hell-fire. V. 23.] Therefore if thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee. V. 24.] Leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. V. 25.] Agree with thine adversary while thou art in the way with him, least, &c. *Eph.* 4. 28. Let him that stole, steal no more, but rather let him work with his hands the thing that is good, that he may have to give to him that needeth. *Exo.* 20. 12. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giveth thee. *Compared with Prov.* 20. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. [t] *Jer.* 18. 7, 8. At what instant I shall speak concerning a Nation or Kingdom, to pluck up, and to pull down, and to destroy it. V. 8.] If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. *Exod.* 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. *Compared with Psal.* 15. 1. —— 4, 5. Lord, who shall abide in thy Tabernacle, and who shall dwell in thy holy Hill? —— V. 4.] In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hurt and changeth not. V. 5.] He that putteth not his money out to usury, nor —— He that doth these things shall never be moved. *And with Psal.* 24. 4, 5. He that hath clean hands, and a pure heart, who hath not lift up his hands unto vanity, nor sworn deceitfully. V. 5.] He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

That, what God forbids, is at no time to be done[w]; what he commands, is always our duty[x], and yet every particular duty is not to be done at all times[y].

[w] *Job* 13. 7, 8. Will ye speak wickedly for God, and talk deceitfully for him? V. 8.] Will ye accept his person? will ye contend for God? *Rom.* 3. 8. And not rather, as we are slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. *Job* 36. 21. Take heed, regard not iniquity, for this hast thou chosen rather then affliction. *Heb.* 11. 25. Chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season. [x] *Deut.* 4. 8, 9. And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? V. 9.] Onely take heed to thy self, and keep thy soul diligently, least thou forget the things which thine eyes have seen, and least they depart from thy heart all the dayes of thy life, but teach them thy sons, and thy sons sons. [y] *Matt.* 12. 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the

the causes, means, occasions, and appearances thereof, and provocations thereunto [z].

[z] *Matt.* 5. 21, 22—27, 28. See [c] before, V. 27.] Ye have heard that it hath been said of old, Thou shalt not commit adultery: But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Matt.* 15. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother; and he that curseth his father and his mother, let him die the death. V. 5.] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. *Heb.* 10. 24, 25. And let us consider one another to provoke unto love, and unto good works, V. 25.] Not forsaking the assembling of our selves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. 1 *Thess.* 5. 22. Abstain from all appearance of evil. *Jude* v. 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. *Gal.* 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. *Col.* 3. 21. Fathers provoke not your children to anger, lest they be discouraged.

That what is forbidden or commanded to our selves, we are bound, according to our places, to endevour that it may be avoided or performed by others, according to the duty of their places [a].

[a] *Exod.* 20. 10—But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattel, nor the stranger that is within thy gates. *Lev.* 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. *Gen.* 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoke of him. *Josh.* 24. 15. And if it seem evil to you to serve the Lord, chuse you this day whom ye will serve—— but as for me and my house we will serve the Lord. *Deut.* 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

That, in what is commanded to others, we are bound according to our places and callings to be helpful to them [b], and to take heed of partaking with others in what is forbidden them [c].

[b] 2 *Cor.* 1. 24. Not for that we have dominion over your faith, but are helpers of your joy—— [c] 1 *Tim.* 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure. *Eph.* 5. 11. And have no fellowship with the unfruitable works of darkness, but rather reprove them.

Q. *What special things are we to consider in the ten Commandments?*

A. We are to consider in the ten Commandements, the Preface, the substance of the Commandements themselves, and several reasons annexed to some of them, the more to inforce them.

Q. *What is the Preface to the Commandments?*

A. The Preface to the Commandements is contained in these words [*I am the Lord thy God which have brought thee out of the land of Egypt out of the house of bondage*[d],] wherein God manifesteth his Soveraignty, as being Jehovah, the Eternal, Immutable, and Almighty God [e], having his Being in and of himself [f], and giving being to all his words [g], and works [h], and that he is a God in Covenant, as with Israel of old, so with all his people [i], who as he brought them out of their bondage in Egypt, so he delivereth us from our Spiritual thraldom [k]; and that therefore we are bound to take him for our God alone, and to keep all his Commandements [l].

[d] *Exod.* 20. 2.

[e] *Isai.* 44. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God.

[f] *Exod.* 3. 14. And God said unto Moses, *I AM THAT I AM*; and he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you.

[g] *Exod.* 6. 3. And I appeared unto Abraham and Isaac, and Jacob by the name of God Almighty; but by my name Jehovah, was I not known to them.

[h] *Act.* 17. 24—28. God that made the world, and all things therein, seeing that he is Lord of heaven, and of earth, dwelleth not in temples made with hands. ——V. 28.] For in him we live, and move, and have our being, as certain also of your own Poets have said, For we are also of his off-spring.

[i] *Gen.* 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.

[k] *Rom.* 3. 29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes of the Gentiles also.

[l] *Luk.* 1. 74, 75.] That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. V. 75.] In holiness and righteousness before him all the dayes of our life. 1 *Pet.* 1. 15, 16, 17, 18. But as he who hath called you, is holy; so be ye holy in all manner of conversation. V. 16.] Because it is written, Be ye holy, for I am holy. V. 17. And if ye call on the father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. V. 18.] Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. *Lev.* 18. 30. Therefore shall ye keep mine Ordinances, that ye commit not any of these abominable customes which were committed before you, and that ye defile not your selves therein: I am the Lord your God. *Levit.* 19. 37. Therefore shall ye observe all my Statutes, and all my judgments, and do them: I am the Lord.

Q. *What is the summe of the four Commandements, which contain our duty to God?*

A. The summe of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength,

ſtrength, and with all our minde [m],

[m] *Luke* 10.27. And he answering ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all, &c.

Q. Which is the firſt Commandment?

A. The firſt Commandment is, *Thou ſhalt have no other Gods before me.* [n]

[n] *Exod.* 20.3.

Q. What are the duties required in the firſt Commandment?

A. The duties required in the firſt Commandment, are, the knowing and acknowledging of God to be the onely true God, and our God [o]; and to worſhip and glorifie him accordingly [p], by thinking [q], meditating [r], remembring [s], highly eſteeming [t], honoring [u], adoring [w], chooſing [x], loving [y], deſiring [z], fearing of him [a], believing him [b],

[o] 1 *Chron.* 28.9. And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts and underſtandeth all the imaginations of the thoughts; if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. *Deut.* 26.17. Thou haſt avouched the Lord this day to be thy God, and to walk in his waies, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice. *Eſai.* 43.10. Ye are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen; that ye may know and believe me, and underſtand that I am he, before me there was no God formed, neither ſhall there be after me. *Ier.* 14.22. Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? Art not thou he, O Lord our God? therefore we will wait upon thee, for thou haſt made all theſe things. [p] *Pſal.* 95.6,7. O come let us worſhip and bow down, let us kneel before the Lord our Maker. V.7.] For he is our God, and we are the people of his paſture, and the ſheep of his hands. *Mat.* 24.10. Then ſaid Jeſus unto him, Get thee hence Sathan, for it is written, Thou ſhalt worſhip the Lord thy God and him onely ſhalt thou ſerve. *Pſ.* 29.2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. [q] *Mal.* 3.16. Then they that feared the Lord ſpake often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. [r] *Pſal.* 63.6. When I remember thee upon my bed, and meditate on thee in the night watch. *Eccl.* 12.1. Remember now thy Creator in the dayes of thy youth, &c. [s] *Pſal.* 71.19. Thy righteouſneſs alſo, O God, is very high, who haſt done great things, O God who is like unto thee? [t] *Mal.* 1.6. A ſon honoureth his father, and a ſervant his maſter; if then I be a father, where is mine honour? and if I be a maſter, where is my fear, ſaith the Lord of hoſts, unto you, O Prieſts, that deſpiſe my name? [u] *Iſa.* 45.23. I have ſworn by my ſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear. [x] *Joſ.* 24.15—22. And if it ſeem evil unto you to ſerve the Lord, chooſe you this day whom ye will ſerve, whether the God which your fathers ſerved, that were on the other ſide of the flood, or the Gods of the Amorites in whoſe land ye dwell; but as for me and my houſe, we will ſerve the Lord——V.22.] And Joſhua ſaid unto the people, Ye are witneſſes againſt your ſelves, that ye have choſen the Lord to ſerve him, And they ſaid, we are witneſſes. [y] *Deut.* 6.5. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy might. [z] *Pſal.* 73.25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. [a] *Iſa.* 8.13. Sanctifie the Lord of hoſts himſelf, and let him be your fear, and let him be your dread. [b] *Exod.* 14.31. And Iſrael ſaw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his ſervant Moſes.

truſting [c],

trusting [c], hoping [d], delighting [e], rejoycing in him [f], being zealous for him [g], calling upon him, giving all praise and thanks [h], and yielding all obedience and submission to him, with the whole man [i], being carefull in all things to please him [k], and sorrowful when in any thing he is offended [l], and walking humbly with him [m].

[c] *Isa.* 26.4. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. [d] *Psal.* 130 7. Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plentious redemption. [e] *Psal.* 37.4. Delight thy self also in the Lord, and he shall give thee the desires of thine heart. [f] *Psal.* 32. 11. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart. [g] *Rom.* 12.11. Not slothful in business, fervent in spirit, serving the Lord. *Compared with Numb.* 25.11. Phinees the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the children of Israel (while he was zealous for my sake amongst them) that I consumed them not in my jealousie. [h] *Phil.* 4.6. Be careful for nothing but in every thing, by prayer and supplication, with thanksgiving let your requests be made known unto God. [i] *Jer.* 7.23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the wayes that I have commanded you, that it may be well with you. *Jam.* 4.7. Submit your selves therefore to God, resist the Divel and he will flee from you. [k] 1 *Joh.* 3.22. And whatsoever we ask we receive of him, because we keep his commandment, and do those things that are pleasing in his sight. [l] *Jer.* 31.18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoak: turn thou me, and I shall be turned, thou art the Lord my God. *Psal.* 119.136. Rivers of waters run down mine eyes because men keep not thy law. [m] *Mich.* 6.8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?

Q. What are the sinnes forbidden in the first Commandment?

A. The sins forbidden in the first Commandement, are, Atheism in denying, or not having a God [n], Idolatry, in having, or worshiping more Gods then one, or any with, or instead of the true God [o], the not having and avouching him for God, and our God [p], the omission or neglect of any thing due to him required in this Com-

[n] *Psal.* 14.1. The fool hath said in heart, There is no God—— *Eph.* 2.12. That at that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world. [o] *Jer.* 2.27, 28. Saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face; but in the time of their trouble they will say, arise and save us. V. 28.] But where are thy Gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble, for according to the number of thy cities are thy Gods O Judah. *Compared with* 1 *Thes.* 1.9. For they themselves shew of us what manner of entring in we had unto you and how ye returned to God from Idols, to serve the living and true God. [p] *Psal.* 81.11, But my people would not hearken to my voice, Israel would have none of me.

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mandment [q], ignorance [r], forgetfulness [s], misapprehensions [t], false opinions [u], unworthy, and wicked thoughts of him [x], bold and curious searching into his secrets [y], all profaneness [z], hatred of God [a], self-love [b], self-seeking [c], and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part [d], vain credulity [e], unbelief [f], misbelief [g],

[q] *Isa.* 43. V. 22. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. V. 23.] Thou hast not brought me the small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices—— V. 24.] Thou hast bought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with thy sins, thou hast wearied me with thine iniquities. [r] *Jer.* 4. 22. For my people is foolish, they have not known me; they are foolish children, and have no understanding; they are wise to do evil, but to do good they have no knowledge. *Hos.* 4. 1——6. Hear the word of the Lord, ye children of Israel, for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land—— V. 6.] My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children. [s] *Jer.* 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number. [t] *Act.* 17. 23——29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, *TO THE UNKNOWN GOD*; whom therefore ye ignorantly worship; him I declare unto you—— V. 29.] Forasmuch then, as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art or mans device. [u] *Isai.* 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? [x] *Psal.* 50. 21. These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes. [y] *Deut.* 29. 29. Secret things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. [z] *Tit.* 1. 16. They profess they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate. *Heb.* 12. 16. Least there be among you any fornicator or prophane person, as Esau, who for one morsel of meat, sold his birthright. —— [a] *Rom.* 1. 30. Backbiters, haters of God, despightful, proud, boasters, &c. [b] 2 *Tim.* 3. 2. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. [c] *Phil.* 2. 21. For all seek their own, not the things that are Jesus Christs. [d] 1 *Joh.* 2. 15, 16. Love not the world, nor the things of the world. If any man love the world, the love of the father is not in him. V. 16.] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. 1 *Sam.* 2. 29. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make your selves fat with the chiefest of all the offerings of Israel my people? *Col.* 3. 2——5. Set your affections on things above, not on things on the earth —— V. 5.] For though I am absent in the flesh, yet I am with you in the Spirit, joying, and beholding your order, and the stedfastness of your faith in Christ. [e] 1 *Joh.* 4. 1. Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false Prophets are gone out into the world. [f] *Heb* 3. 12. Take heed, brethren, least there be in any of you an evil heart of unbelief in departing from the living God. [g] *Gal.* 5. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies. *Tit.* 3. 10. A man that is an heretick, after the first, and second admonition, reject. [x] *Act.* 26. 9. I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

distrust

[h] *Psal.* 78.22. Because they believed not in God, nor trusted in his salvation. [i] *Gen.* 4.13. And Cain said unto the Lord, My punishment is greater then I can bear. [k] *Ier.* 5.3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not griev-

distrust [h], despair [i], incorrigibleness [k], insensibleness under judgements [l], hardness of heart [m], pride [n], presumption [o], carnal security [p], tempting of God [q], using unlawful means [r], and trusting in lawful means [s], carnal delights and joyes [t]; corrupt, blind, and indiscreet zeal [u], luke-warmness *, and deadness in the things of God [x]; estranging our selves, and apostatizing from God [y], praying, or giving any religious worship to Saints, Angels, or any other creatures [z], all compacts, and consult-

ed, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a rock, they have refused to return. [l] *Isai.* 42.25. Therefore he hath poured upon him the fury of his anger, and the strength of battel; and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart. [m] *Rom.* 2.5. But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God. [n] *Ier.* 13.15. Hear ye and give ear; be not proud, for the Lord hath spoken it. [o] *Psal.* 19.13. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and innocent from the great transgression. [p] *Zeph.* 1.12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their hearts, The Lord will not do good, neither will he do evil. [q] *Matt.* 4.7. Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God. [r] *Rom.* 3.8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. [s] *Ier.* 17.5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. [t] 2 *Tim.* 3.4. Traitors, heady, high-minded, lovers of pleasure, more then lovers of God. [u] *Gal.* 4.17. They zealously affect you, but not well; yea they would exclude you that ye might affect them. *Iob.* 16.2. —— Yea the time cometh that whosoever killeth you, will think that he doth God good service. *Rom.* 10.2. For I bear them record that they have a zeal of God, but not according to knowledge. *Luke* 9.54,55. And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? V. 55.] But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. [*] *Rev.* 3.16. So then because thou art luke-warm, and neither cold, nor hot, I will spew thee out of my mouth. [x] *Rev.* 3.1. And unto the Angel in the Church of Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest, and art dead. [y] *Ezek.* 14.5. That I may take the house of Israel in their own heart, because they are all estranged from me, through their Idols. *Isa.* 1.4,5. Ah sinful Nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. V.5.] Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. [z] *Rom.* 10.13,14. For whosoever shall call upon the name of the Lord, shall be saved. V.14.] How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *Hos.* 4.12. My people ask counsel at their stocks, and their staff declareth unto them; for the spirit of whoredomes hath caused them to erre, and they have gone a whoring from under their God. *Act.* 10.25,26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. V.26.] But Peter took him up, saying, Stand up, I my self also a man. *Rev.* 19.10. I fell at his feet to worship him, and he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the Spirit of Prophecy. *Mat.* 4.10. Then said Jesus unto him, Get thee hence Sathan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Col.* 2.18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind. *Rom.* 1.25. Who changed the truth of God into a lie, and worshipped, and served the creature more then the Creator, who is blessed for ever. Amen.

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ing with the devil [a], and hearkening to his ſuggeſtions [b], making men the Lords of our faith and Conſcience [c]; ſlighting and deſpiſing God, and his commands [d], reſiſting and grieving of his ſpirit [e], diſcontent, and impatience at his diſpenſations, charging him fooliſhly for the evils he inflicts on us [f]; and aſcribing the praiſe of any good we either are, have, or can do, to fortune [g], Idols [h], our ſelves [i], or any other creature [k].

[a] *Lev.*20.6. And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards to go a whoring after them, I will even ſet my face againſt

that ſoul, and will cut him off from among his people. 1 *Sam.*28.7——11. Then ſaid Saul to his ſervants, ſeek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her; and his ſervant ſaid unto him, Behold there is a woman that hath a familiar ſpirit at Endor—— V.11.] Then ſaid the woman, whom ſhall I bring up unto thee? and he ſaid, bring me up Samuel. *Compared with* 1 *Chron.*10.13,14. So Saul died for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord, which he kept not; alſo for aſking counſel of one that had a familiar ſpirit to enquire of it. V.14.] And enquired not of the Lord, therefore he ſlew him, & c. [b] *Act.* 5.3. But Peter ſaid, Ananias, why hath Satan filled thy heart to lie to the Holy Ghoſt, and to keep back part of the price of the land. [c] 2 *Cor.*1.24. Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye ſtand. *Mat.*23.9. And call no man your father upon earth, for one is your father which is in heaven. [d] *Deut.*32.15. But Jeſhurun waxed fat and kicked; thou art waxed fat, thou art grown thick, and thou art covered with fatneſs; then he forſook the God that made him, and lightly eſteemed the rock of his ſalvation. 2 *Sam.*12.9. Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife to be thy wife, &c. *Prov.*13.13. Whoſo deſpiſeth the word, ſhall be deſtroyed; but he that feareth the commandment ſhall be rewarded. [e] *Act.*7.51. Ye ſtiff-necked and uncircumciſed in heart and ears, ye do alwayes reſiſt the Holy Ghoſt; as your fathers did, ſo do ye. *Eph* 4.30. And grieve not the holy Spirit of God, whereby ye are ſealed to the day of redemption. [f] *Pſal* 73. 2,3——14,15——22. But as for me, my feet were almoſt gone, my ſteps had well nigh ſlipt. V.3.] For I was envious at the [illegible] when I ſaw the proſperity of the wicked—— V.13.] Verily I have cleanſed my heart in vain, and waſhed mine hands in innocency. For all the day long have I been plagued, and chaſtened every morning. V.15.] If I ſay I will ſpeak thus, behold I ſhould offend againſt the generation of thy children—— V.22.] So fooliſh was I, and ignorant; I was even as a beaſt before thee, *Job* 1.22. In all this Job ſinned not, nor charged God fooliſhly. [g] 1 *Sam.* 6.7,8,9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them. V.8.] And take the Ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away that it may go. V.9.] And ſee, if it goeth on by the way of his own coaſt to Bethſhemeſh, then he hath done us this great evil; but if not, then we ſhall know that it is not his hand that ſmote us, it was a chance that happened to us. [h] *Dan.*5.23. But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee; and thou, and thy Lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the Gods of ſilver, of braſs, iron, wood, and ſtone; which ſee not, nor hear, nor know; and the God in whoſe hand thy breath is, and whoſe are all thy wayes, haſt thou not glorified? [i] *Deut.*8.17. And thou ſay in thy heart, my power, and the might of my hand hath gotten me this wealth. *Dan.*4.30. The King ſpake, and ſaid, is not this great Babylon that I have built for the houſe of the Kingdom, by the might of my power, and for the honour of my Majeſty. [k] *Hab.*1.16. Therefore they ſacrifice unto their net, and burn incenſe unto their drag; becauſe by them their portion is fat, and their meat plenteous.

Q. *What are we especially taught by these words* [before me] *in the first Commandment?*

A. These words *before me*, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation [l]; as also to perswade us to do, as in his sight, what ever we do in his service [m].

[l] Ezek. 8. 5. to the end. Then said he unto me, Son of man, lift up thine eyes now the way towards the North; so I lift up mine eyes, and behold at the gate of the Altar, this image of jealousie in the entry. And he said——so on. Psal. 44. 20, 21. But if we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? for he knoweth the secrets of the heart.

[m] 1 Chron. 28. 9. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Q. *Which is the second Commandment?*

A. The second Commandment is [*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments*] [n].

[n] Exod. 20. 4, 5, 6.

Q. *What are the duties required in the second Commandment?*

A. The duties required in the second Commandment, are, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath instituted in his word [o], particularly, Prayer and Thanks-

[o] Deut. 32. 46, 47. And he said unto them, Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do, all the words of this law. V. 47. For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your dayes in the land whither ye go over Jordan to possess it. Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway unto the end of the world. Act. 2. 42. And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayer. 1 Tim. 6. 13, 14. I give thee charge in the sight of God, who quickeneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good confession, V. 14. That thou keep this Commandment without spot, unrebukeable, untill the appearing of our Lord Jesus Christ.

giving in the name of Christ [p], the reading, preaching, and hearing of the word [q]; the administration and receiving of the Sacraments [r], Church-government and Discipline [s], the Ministery and maintenance thereof [t], religious fasting [u], swearing by the name of God [x], and vowing unto him [y]: As also the disapproving, detesting, opposing all false worship [z]; and, according to each ones

[p] *Phil.* 4.6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God. *Eph.* 5.20. Giving thanks alwayes, for all things, unto God, and the Father in the name of our Lord Jesus Christ. [q] *Deut.* 17.18,19. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites. V.19.] And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *Act.* 15.21. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. 2 *Tim.* 4.2. Preach the word, be instant, in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. *Jam.* 1.21,22. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your soules. V.22.] But be ye doers of the word, and not hearers only, deceiving your own selves. *Act.* 10.33. Immediately therefore I sent unto thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. [r] *Mat.* 28.19— Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 *Cor.* 11.23. *to the* 30. *verse.* For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread,—— *And so on.* [s] *Mat.* 18.15,16,17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. V.16.] But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. V.17.] And if he shall neglect to hear them, tell it to the Church, but if he will not hear the Church, let him be, &c. *Mat.* 16.19. And I will give unto thee the keyes of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 *Cor.* 5. *the whole chapter.* 1 *Cor.* 12.28. And God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, Miracles; then Gifts of healings, Helps, Governments, diversities of tongues. [t] *Eph.* 4.11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, V.12.] For the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ. 1 *Tim.* 5.17,18. Let the elders that rule well, be counted worthy of double honour, especially they who labor in the word and doctrine. V.18.] For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. 1 *Cor.* 9.7. to v. 15. Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? —— *And so to* v. 15. [u] *Joel* 2.12,13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and weeping and mourning. V. 13.] And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful &c.—— 1 *Cor.* 7.5. Defraud ye not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. [x] *Deut.* 6.13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. [y] *Isai.* 19.21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea they shall vow a vow unto the Lord, and perform it. *Psal.* 76.11. Vow and pay unto the Lord your God; let all that be round about him, bring presents unto him that ought to be feared. [z] *Act.* 17.16,17. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to idolatry. V.17.] Therefore disputed he in the Synagogue with the Jews, and with the devout person, and in the market daily with them them that met with him. *Psal.* 16.4. Their sorrows shall be multiplied that hasten after another God; their drink-offerings of blood will not I offer, nor take up their names into my lips.

place and calling, removing it, and all monuments of Idolatry [z].

[z] *Deut.*7.5. But thus shall ye deal with them, ye shall destroy their Altars, and break down their images, and cut down their groves, and burn their graven Images with fire. *Isai.*30.22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence?

Q. *What are the sins forbidden in the second Commandment?*

A. The sins forbidden in the second Commandment, are, all devising [a], counselling [b], commanding [c], using [d], and any wayes approving any religious worship not instituted by God himself [e], tolerating a false Religion [f], the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image or likeness of any creature whatsoever [g], all worshipping of it [h], or God in it, or by it [i], the making of any representation of feigned Deities [k], and all worship of them, or service belonging to them [l], all superstitious devices [m], corrupting the worship of God [n], adding to it, taking from it [o], whether invented and taken up of our selves [p], or received by tradition from others [q], though under the title of Antiquity [r], Custome [s], Devotion [t], good Intent, or any other pretence whatsoever [u], simony [x], sacriledge [y], all neglect [z], contempt [a], hindering [b], and opposing the worship and Ordinances which God hath appointed [c].

[o] *Numb.*15.39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them, and that ye seek not after your own heart, and your own eyes, after which ye use to go a-whoring.

[b] *Deut.* 13.6,7,8. If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosome, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, V.7.] Namely of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other. V.8.] Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. [c] *Hos* 5.11. Ephraim is oppressed and broken in judgment, because he willingly walked after the Commandment. *Mich.* 6.16. For the Statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing, therefore ye shall bear the reproach of my people. [d] 1 *King.*11.33. Because they have forsaken me, and worshipped Ashtaroth the goddess of the Sidonians, Chemosh the God of the Moabites, and Milcom the God of the children of Ammon, and have not walked in my wayes, to do that which is right in mine

thine eyes, and to keep my ſtatutes and my judgments, as did David his father. [e] *Deut.*12.30, 31,32. Take heed to thy ſelf that thou be not ſnared by following them, after they be deſtroyed from before thee; and that thou enquire not after their Gods, ſaying, how did theſe nations ſerve their gods? even ſo will I do likewiſe. V.31.] Thou ſhalt not do ſo unto the Lord thy God, for every abomination to the Lord which he hateth have they done unto their gods; for even their ſons and their daughters have they burnt in the fire to their gods. V. 32.] Whatſoever I command you, obſerve to do; thou ſhalt not adde thereto, nor diminiſh from it. [f] *Deut.*13. from ver.6. to ver.12. If thy brother the ſon of thy mother, or, &c.——— *vide* [?] *Zech.*13.2,3. And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the Prophets, and the unclean ſpirit to paſs out of the land. V.3.] And it ſhall come to paſs that when any ſhall yet propheſie, then his father and mother that begat him ſhall ſay to him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord; and his father and mother that begat him, ſhall thruſt him through when he propheſieth. *Rev.*2.2.——14,15——20. I know thy works and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them who ſay they are Apoſtles and are not, and haſt found them liars——— V.14.] But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, and to eat things ſacrificed to idols, and to commit fornication. V.5.] So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.——— V. 20.] Notwithſtanding I have a few things againſt thee (the Church of Thyatira) becauſe thou ſuffereſt that woman Jezebel, who calleth her ſelf a Propheteſs, to teach, and to ſeduce my ſervants, to commit fornication, and to eat things ſacrificed to idols. *Rev.*17.12——16,17. And the ten horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beaſt.——— V.16.] And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and make her deſolate, and naked, and eat her fleſh, and burn her with fire. V.17.] For God hath put in their hearts to fulfill his will and to agree, and give their Kingdom unto the beaſts, untill the words of God ſhall be fulfilled. [g] *Deut.* 4.15,16,17,18, 19. Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) V.16. Leſt you corrupt your ſelves, and make you a graven Image, &c.——— V.19.] And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the Sun, Moon, and Starres, even all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord God hath divided unto all nations under the whole heaven. *Act.*17.29. Foraſmuch then as we are the off-ſpring of God, we ought not to think that the Godhead is like to gold or ſilver, or ſtone graven by art and mans device. *Rom.*1.21,22,23——25. Becauſe that when they knew God, they glorified him not as God, nor were they thankful, but became vain in their imaginations, and their foolifh heart was darkned. V.22.] Profeſſing themſelves wiſe, they became fools; V.23.] And changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and beaſts and creeping things——— V.25.] Who changed the truth of God into a lie, and worſhipped and ſerved the creature more then the Creator, who is bleſſed for ever. Amen. [h] *Dan.*3.18. But if not, be it known unto thee O King, that we will not ſerve thy gods, nor worſhip thy golden Image which thou haſt ſet up. *Gal.*4.8. Howbeit then when ye knew not God, ye did ſervice unto them which by nature are no Gods. [i] *Exod.*32.5——8. And when Aaron ſaw it he built an Altar before it, and made proclamation, and ſaid, To morrow is a feaſt to the Lord.——— V.8.] They have turned aſide quickly out of the way which I commanded them; they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy Gods, O Iſrael, which have brought thee up out of the land of Egypt. [k] *1 Kings* 18.26——28. And they took the bullock, and dreſſed it and called upon the name of Baal, from morning to noon, ſaying, O Baal, hear us; but there was no voice, nor any that anſwered; and they leapt upon the Altar which was made——— V.28.] And they cried loud, and cut themſelves with knives, &c.——— *Iſai.*65. 11. But ye are they that forſake the Lord, that forget my holy mountain, that prepare a table for the troop, that furniſh the drink-offering unto the number. [l] *Act.* 17.22. Then Paul ſtood in the midſt of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

Col.

*Col.*2.21, 22,23. (Touch not, taſte not, handle not, V.22.] Which all are to periſh with the uſing) after the commandments, and doctrines of men. V.23.] Which things have indeed a ſhew of wiſdom in Will-worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh. [n] *Mal.*1.7,8 ——14. Ye offer polluted bread upon mine Altar, and ye ſay, Where have we polluted thee? in that ye ſay, The table of the Lord is contemptible. V.8.] And if ye offer the blind for a ſacrifice, is it not evil? and if the lame and ſick, is it not evil? Offer it now to thy Governor, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts?—— V.14.] But curſed be the deceiver who hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing; for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the heathen. [o] *Deut.*4.2. Ye ſhall not adde unto the word which I command you, nor ſhall ye diminiſh ought from it, that ye may keep the commandments of the Lord your God which I command your [p] *Pſal.*106.39. Thus were they defiled with their own works, and went a whoring with their own inventions. [q] *Mat.*15.9. But in vain do they worſhip me, teaching for doctrine the commandments of men. [r] 1 *Pet.*1.18. Foraſmuch as ye know ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers. [s] *Jer.*44.17. But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe to the Queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our Kings, and our Princes in the cities of Judah, and in the ſtreets of Jeruſalem, for then we had plenty of victuals, and were well, and ſaw no evil. [t] *Iſai.*65.3,4,5. A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burns incenſe upon Altars of brick, V.4.] Which remain among the grave, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable things is in their veſſels. V.5.] Which ſay, Stand by thy ſelf, come not neer me, for I am holier then thou; theſe are a ſmoke in my noſe, a fire that burns all the day. *Gal.*1. 13, 14. For ye have heard of my converſation in times paſt in the Jewes religion, how that beyond meaſure I perſecuted the Church of God, and waſted it, V.14.] And profited in the Jewes religion, above many mine equals in mine own nation, being exceedingly zealous of the traditions of my fathers. [u] 1 *Sam.* 15,21. But the people (ſaid Saul) took of the ſpoil, ſheep, and oxen, the chief of thoſe things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal. [w] *Act.* 8.18. And when Simon, that through the laying on of the Apoſtles hands the Holy Ghoſt was given, he offered them money. [x] *Rom.*2.22.—— Thou that abhorreſt Idols, doſt thou commit ſacrilege? *Mal.* 3.8. Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes, and offerings. [y] *Exod.* 4.24,26. And it came to paſs by the way in the Inne, that the Lord met him, and ſought to kill him. V.25.] Then Zipporah took a ſharp ſtone, and cut off the foreskin of her ſon, and caſt it at his feet, &c.—— [z] *Mat.*22.5. But they made light of it, and went their way, one to his farm, another to his merchandize. *Mal.*1.7——13. Ye offer polluted bread upon mine Altar; and ye ſay, wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible—— V.13.] Ye ſaid alſo, Behold, what a wearineſs is it, and ye have ſnuffed at it, ſaith the Lord of hoſts, and ye brought that which was torn, and the lame, and ſick: ſhould I accept this of your hand? ſaith the Lord. [a] *Mat.*23.13. But wo unto you Scribes and Phariſees, hypocrites; for ye ſhut up the kingdom of heaven againſt men, for ye neither go in your ſelves, nor ſuffer them that are entring to go in. [b] *Act.*13.44,45. And the next Sabbath day, came almoſt the whole city together to hear the word of God. V.45.] But when the Jewes ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. 1 *Theſ.*2. 15,16. Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men, V.16.] Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alwayes, for the wrath is come upon them to the uttermoſt.

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ment, the more to enforce it, contained in these words [*For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments* [c].] are, beside Gods soveraignty over us, and property in us [d], his fervent zeal for his own worship [e], and his revengeful indignation against all false worship, as being a spiritual whoredom [f], accounting the breakers of this Commandment such as hate him, and threatning to punish them unto divers generations [g], and esteeming the observers of it, such as love him, and keep his Commandments, and promising mercy to them unto many generations [h].

[c] *Exod.* 20.5,6.

[d] *Psal* 45.11. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him. *Rev.* 15.3,4. And they sing the song of Moses the servant of God, and the song of the lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes, thou King of Saints, V. 4.] Who shall not fear thee O Lord, and glorifie thy name? for thou only art holy, for all nations shall come, and worship before thee; for thy judgments are made manifest. [e] *Exod.* 34.13, 14. But ye shall destroy their Altars, break their images, and cut down their groves. V.14.] For thou shalt worship no other God: for the Lord whose name is jealous, is a jealous God. [f] 1 *Cor.* 10.20,21,22. But I say that the things which the Gentiles sacrifice, they sacrifice to Divels, and not to God; and I would not ye should have fellowship with Divels. V.21] Ye cannot drink the cup of the Lord, and the cup of Divels; ye cannot be partakers of the Lords table, and the table of Divels. V.22.] Do we provoke the Lord to jealousie? are we stronger then he? *Jer.* 7.18,19,20. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger. V.19.] Do they provoke me to anger saith the Lord? do they not provoke themselves to the confusion of their own faces? V.20.] Therefore thus saith the Lord God, Behold mine anger and fury shall be poured out upon this place, upon man, and beast, and the trees of the field, and the fruit of the ground, and it shall burn, and none shall quench it. *Ezek.* 16.26,27. Thou hast also committed fornication with the Egyptians thy neighbors great of flesh, and hast encreased thy whoredomes to provoke me to anger. V.27.] Behold therefore I have stretched out my hand over thee, &c. *Deut.* 32.16, 17, 18, 19, 20. They provoked him to jealousie with strange Gods, with abominations provoked him to anger. V.17.] They sacrificed to Divels, not to God, to gods whom they knew not, to new gods &c. V. 18.] Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. V.19.] And when the Lord saw it, he abhorred them, because of the provoking of his sons, and daughters. V.20.] And he said, I will hide my face from them; I will see what their end shall be, for they are a very froward generation, children in whom there is no faith. [g] *Hos.* 2.2,3,4. Plead with your mother, plead, for she is not my wife, neither am I her husband; let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts; V.3.] Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. V.4.] And I will not have mercy upon her children, for they are the children of whoredomes. [h] *Deut.* 5.29. O that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them and with their children for ever.

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A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain*[i].

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Q. *What is required in the third Commandment?*

A. The third Commandement requires, that the Name of God, his titles, attributes[k], ordinances[l], the word[m], Sacraments[n], prayer[o], oaths[p], vowes[q], lots[r], his works[s], and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought[t], meditation[u], word*, wri-

[k] *Mat.* 6.9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut.* 28.58. If thou will not observe to do all the words of this law, written in this book, that thou maist fear this glorious and fearful name THE LORD THY GOD. *Psal* 29.2. Give unto the Lord the glory due unto his name, &c. *Psal.* 68.4. Sing unto God, sing praises unto his name, extoll him that rideth upon the heavens by his name JAH, and rejoice before him. *Rev.* 15.3,4. See above in [4]. [l] *Mal.* 1.14. Cursed be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing; for I am a great King saith the Lord of hosts, and my name is dreadful among the heathen. *Ec.* 5.1. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools; for they consider not that they do evil. [m] *Psal.* 138.2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name. [n] 1 *Cor.* 11.24,25. —— 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. V.25.] After the same manner also he took the cup, &c.— V.28.] But let a man examine himself, and so let him eat of this bread and drink of this cup. V.29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. [o] 1 *Tim.* 2.8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. [p] *Jer.* 4.2. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves in him shall they glory. [q] *Eccl.* 5.2 —— 4,5,6. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven and thou upon earth, therefore let thy words be few.— V.4.] When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. V.5.] Better is it that thou shouldest not vow, then that thou shouldest vow and not pay. V.6.] Suffer not thy mouth to to cause thy flesh to sin; neither say thou before the Angel, that it was an errour. Wherefore should God be angry at thy voice, and destroy the work of thine hand? [r] *Act.* 1.24,26. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen—— Vers. 26.] And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apostles. [s] *Job* 36.24. Remember that thou magnifie his work, which men behold. [t] *Mal.* 3.16. Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. [u] *Psal.* 8. throughout. O Lord, our Lord, how excellent is thy Name throughout the earth! —— *to the end.* [*] *Col.* 3.17. Whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. *Psal.* 105.2—5. Sing unto him, sing Psalms unto him: talk ye of all his wonderous works.—— Ver.5.] Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

ting[x],

ting[n], by an holy profession [y], and answerable conversation [b], to the glory of God [a], and the good of our selves [b] and others. [c]

[n] *Psal.* 102.18. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. [y] 1 *Pet.* 3.15. But sanctifie the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *Acts.* 4.5. For all people will walk every one in the name of his God: and we will walk in the name of our God for ever, and ever. [b] *Phil.* 1.27. Only let your conversation be such as becomes the Gospel of Christ, &c. [a] 1 *Cor.* 10.31. Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God. [b] *Jer.* 32.39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. [c] 1 *Pet.* 2.12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

Q. *What are the sinnes forbidden in the third Commandment?*

A. The sins forbidden in the third Commandment, are, the not using of Gods name as is required [d], and the abuse of it, in an ignorant [e], vain [f], irreverent, profane [g], superstitious [h], or wicked mentioning or otherwise using his titles, attributes [i], ordinances [k], or works [l], by blasphemy [m], perjury [n], all sinful cursings [o], oaths [p], vowes [q], and lots [r], violating of our oaths, and vowes, if lawful [s], and fulfilling them, if of things unlawful [t], murmuring and quarrelling at [u], curious prying into [w], and misapplying of Gods decrees [x], and providences [y], misinterpreting [z], misapplying [a], or any way perverting the word, or any part of it [b], to profane jests [c], curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines [d], abusing it, the creatures, or any thing contained under the name of God, to charms [e], or sinful lusts and practises [f], the maligning [g], scorning [h], reviling [i], or any wayes opposing of Gods truth, grace, and wayes [k], making profession of Religion in hypocrisy, or for sinister ends [l], being ashamed of it [m], or a shame to it, by uncomfortable [n], unwise [o], unfruitful [p], and offensive walkings [q], or backsliding from it. [r]

[d] *Mal.* 2.2. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea I have cursed them already, because you do not lay it to heart. *Act.* 17.23. For as I passed by, and beheld your devotions, I found an Alter with this inscription, To the unknown God: whom therefore ye ignorantly worship, him declare I unto you. [e] *Prov.* 30.9 Least I be full, and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain. [f] *Mal.* 1.6,7,12. A son honoureth his father, and a servant his Master. If then I be a father, where is mine honor? and if I be a master, where is my fear, saith the Lord of Hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name?

*Col.*2.21, 22,23. (Touch not, taste not, handle not, V.22.] Which all are to perish with the using) after the commandments, and doctrines of men. V.23.] Which things have indeed a shew of wisdom in Will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. [s] *Mal.*1.7,8 ——14. Ye offer polluted bread upon mine Altar, and ye say, Where have we polluted thee? in that ye say, The table of the Lord is contemptible. V.8.] And if ye offer the blind for a sacrifice, is it not evil? and if the lame and sick, is it not evil? Offer it now to thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of hosts?—— V.14.] But cursed be the deceiver who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. [t] *Deut.*4.2. Ye shall not adde unto the word which I command you, nor shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command your [v] *Psal.*106.39. Thus were they defiled with their own works, and went a whoring with their own inventions. [q] *Mat.*15.9. But in vain do they worship me, teaching for doctrine the commandments of men. [r] 1 *Pet.*1.18. Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vein conversation received by tradition from your fathers. [u] *Jer.*44.17. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incence to the Queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our Kings, and our Princes in the cities of Judah, and in the streets of Jerusalem, for then we had plenty of victuals, and were well, and saw no evil. [x] *Isai.*65,3,4,5. A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burns incense upon Altars of brick, V.4.] Which remain among the grave, and lodge in the monuments, which eat swines flesh, and broth of abominable things is in their vessels. V.5.] Which say, Stand by thy self, come not neer me, for I am holier then thou; these are a smoke in my nose, a fire that burns all the day. *Gal.*1.13, 14. For ye have heard of my conversation in times past in the Jewes religion, how that beyond measure I persecuted the Church of God, and wasted it, V.14.] And profited in the Jewes religion, above many mine equals in mine own nation, being exceedingly zealous of the traditions of my fathers. [y] 1 *Sam.*15,21. But the people (said Saul) took of the spoil, sheep, and oxen, the chief of those things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. [z] *Act.* 8.18. And when Simon, that through the laying on of the Apostles hands the Holy Ghost was given, he offered them money. [a] *Rom.*2.22,—— Thou that abhorrest Idols, dost thou commit sacrilege? *Mal.* 3.8. Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes, and offerings. [b] *Exod.*4.24,26. And it came to pass by the way in the Inne, that the Lord met him, and sought to kill him. V.25.] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, &c.—— [c] *Mat.*22.5. But they made light of it, and went their way, one to his farm, another to his merchandize. *Mal.*1.7——13. Ye offer polluted bread upon mine Altar; and ye say, wherein have we polluted thee? In that ye say, The table of the Lord is contemptible—— V.13.] Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and sick: should I accept this of your hand? saith the Lord. [d] *Mat.*23.13. But wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men, for ye neither go in your selves, nor suffer them that are entring to go in. [e] *Act.*13.44,45. And the next Sabbath day, came almost the whole city together to hear the word of God. V.45.] But when the Jewes saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 *Thes.*2. 15,16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men, V.16.] Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alwayes, for the wrath is come upon them to the uttermost.

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Q. *What is required in the third Commandment?*

A. The third Commandement requires, that the Name of God, his titles, attributes [k], ordinances [l], the word [m], Sacraments [n], prayer [o], oaths [p], vowes [q], lots [r], his works [s], and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought [t], meditation [u], word [x], wri-

[k] *Mat.* 6.9. After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut.* 28.58. If thou wilt not observe to do all the words of this law, written in this book, that thou maist fear this glorious and fearful name THE LORD THY GOD. *Psal* 29.2. Give unto the Lord the glory due unto his name, &c. *Psal.* 68.4. Sing unto God, sing praises unto his name, extoll him that rideth upon the heavens by his name JAH, and rejoice before him. *Rev.* 15.3,4. See above in [4]. [l] *Mal.* 1.14. Cursed be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing; for I am a great King saith the Lord of hosts, and my name is dreadful among the heathen. *Ec.* 5.1. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools; for they consider not that they do evil. [m] *Psal.* 138.2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy name. [n] 1 *Cor.* 11.24,25. —— 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. V.25.] After the same manner also he took the cup, &c.— V.28.] But let a man examine himself, and so let him eat of this bread and drink of this cup. V.29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. [o] 1 *Tim.* 2.8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. [p] *Jer.* 4.2. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves in him shall they glory. [q] *Eccl.* 5.2 —— 4,5,6. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven and thou upon earth, therefore let thy words be few.— V.4.] When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. V.5.] Better is it that thou shouldest not vow, then that thou shouldest vow and not pay. V.6.] Suffer not thy mouth to to cause thy flesh to sin; neither say thou before the Angel, that it was an errour. Wherefore should God be angry at thy voice, and destroy the work of thine hand? [r] *Act.* 1.24,26. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen —— Vers. 26.] And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apostles. [s] *Job* 36.24. Remember that thou magnifie his work, which men behold. [t] *Mal.* 3.16. Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. [u] *Psal.* 8. throughout. O Lord, our Lord, how excellent is thy Name throughout the earth! —— *to the end.* [x] *Col.* 3.17. Whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. *Psal.* 105.2—5. Sing unto him, sing Psalms unto him: talk ye of all his wonderous works. —— Ver.5] Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

ting[x],

ting[a], by an holy profession [y], and answerable conversation [b], to the glory of God [z], and the good of our selves [b] and others. [c]

[a] *Psal.* 102.18. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. [y] 1 *Pet.* 3.15. But sanctifie the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *Mic.* 4.5. For all people will walk every one in the name of his God: and we will walk in the name of our God for ever, and ever. [b] *Phil.* 1.27. Only let your conversation be such as becomes the Gospel of Christ, &c. [z] 1 *Cor.* 10.31. Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God. [b] *Jer.* 32.39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. [c] 1 *Pet.* 2.12 Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

Q. *What are the sinnes forbidden in the third Commandment?*

A. The sins forbidden in the third Commandment, are, the not using of Gods name as is required [d], and the abuse of it, in an ignorant [e], vain [f], irreverent, profane [g], superstitious [h], or wicked mentioning or otherwise using his titles, attributes [i], ordinances [k], or works [l], by blasphemy [m], perjury [n], all sinful cursings [o], oaths [p], vowes [q], and lots [r], violating of our oaths, and vowes, if lawful [s], and fulfilling them, if of things unlawful [t], murmuring and quarrelling at [u], curious prying into [x], and misapplying of Gods decrees [x], and providences [y], misinterpreting [z], misapplying [a], or any way perverting the word, or any part of it [b], to profane jests [c], curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines [d], abusing it, the creatures, or any thing contained under the name of God, to charms [e], or sinful lusts and practises [f], the maligning [g], scorning [h], reviling [i], or any wayes opposing of Gods truth, grace, and wayes [k], making profession of Religion in hypocrisy, or for sinister ends [l], being ashamed of it [m], or a shame to it, by uncomfortable [n], unwise [o], unfruitful [p], and offensive walkings [q], or backsliding from it. [r]

[d] *Mal.* 2.2. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings; yea I have cursed them already, because you do not lay it to heart. *Act.* 17.23. For as I passed by, and beheld your devotions, I found an Altar with this inscription, To the unknown God: whom therefore ye ignorantly worship, him declare I unto you. [e] *Prov.* 30.9 Least I be full, and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain. [f] *Mal.* 1.6,7——12. A son honoureth his father, and a servant his master, where is mine honor? and if I be a master, where is my fear, saith the Lord of Hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name?

V.7] Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.—— *Mal.* 3.14. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance and that we have walked mournfully before the Lord of hosts? [h] 1 *Sam.* 4.3,4,5. And when the people were come into the camp, the Elders of Israel said, wherefore hath the Lord smitten us to day before the Philistines? let us fetch the Ark of the Covenant of the Lord out of *Shiloh* unto us, that when it cometh among us, it may save us out of the hand of our enemy, V.4.] So the people sent to Shiloh, to bring from thence the Ark of the covenant of the Lord of hosts, who dwelleth betweene the Cherubims; and the two Sons of Eli, Hophni and Phinias were there with the Ark of the Covenant of God. V.5.] And when it came into the Camp, all Israel shouted with a great shout, so that the earth rang again. *Ier.* 7.4-9,10-14-31. Trust ye not in lying words, saying, the Temple of the Lord, the temple of the Lord, the temple of the Lord, are these— V.9.] Will ye steall, murder, and commit adultery, and swear falsly, and burn incense unto Baal, and walk after other Gods whom yee know not. V.10.] And come and stand before me in this house which is called by my Name, and say, we are delivered to do all these abominations;— V.14.] Therefore will I do unto this house, which is called by my name, wherein ye trust, & unto the place which I gave unto you, and to your fathers, as I have done to Shiloh— V.31.] And they have built the high places of Tophet, which is in the vally of the son of Hinnon to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart. *Col.* 2.20,21,22. Wherefore, If ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances? V.21.] (Touch not, Taste not, Handle not, V.22.] Which all are to perish with the using) after the Commandments and doctrines of men. [i] 2 *King.* 18.30.—35. Neither let Hezekiah, make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the King of Assyria— V.35.] Who are they, among all the gods of the Countries that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand? *Exod.* 5.2. And Pharaoh said, who is the Lord, that I should obey his voice, to let Israel goe; I know not the Lord, neither will I let Israel goe. *Psal.* 139.20. For they speak against thee wickedly, and thine enemies take thy name in vains. [k] *Psal.* 50.16,17. But unto the wicked he saith, what hast thou to do to declare my statutes, for to take my Covenant into thy mouth. V.17.] Seeing thou hatest instruction, and castest my words behind thee. *Isa.* 9.12. The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth; for all this his anger is not turned away, but his hand is stretched out still. [m] 2 *King.* 19.22. Whom hast thou reproched, and blasphemed, and against whom hast thou exalted thy power, and lift up thine eyes on high, even against the Holy one of Israel. *Lev.* 24.11. And the Israelitish womans son that blasphemed the name of the Lord, and cursed, and they brought him unto Moses—— [n] *Zech.* 5.4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. *Zech.* 8.17. And let none of you imagine evil in your hearts against your neighbour, and love no false oath; for all these are things that I hate, saith the Lord. [o] 1 *Sam.* 17.43.—And the Philistine cursed David by his gods. 2 *Sam.* 16.5.—And Shimei the Son of Gera came forth and cursed still as he came. [p] *Ier.* 5.7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods, when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. *Ier.* 23.10. For the land is full of adulterers, for because of swearing, the land mourneth.—— [q] *Deut.* 23.18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any Vow; for even both these are an abomination to the Lord thy God. *Act.* 23.12. And when it was day, certain of the Jewes banded together and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. [r] *Esth.* 3.7. In the fifth moneth (that is the moneth Nisan) in the twelfth year of King Ahasuerus they cast Pur, that is the lot, before Haman, from day to day, and from moneth to moneth, to the twelfth moneth, that is the moneth Adar. *Esth.* 9.24. Because Haman had devised against the Jewes to destroy them, and had cast Pur, that is the lot, to consume and destroy them. *Psal.* 22.18. They part my garments among them, and cast lots upon my vesture. [s] *Psal.* 24.4. He that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully. *Ezek* 17.16——18,19. As I live saith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he breaketh, even with him in the midst of Babylon he shall die—— V.18,19.] Seeing he despiseth the oath, by breaking the

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Covenant, (when loe he had given his hand) and hath done all theſe things, he ſhall not eſcape. V.19.] Therefore thus ſaith the Lord God, As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own head. [t] *Mark.6.26.* And the King was exceeding ſorry, yet for his oaths ſake, and for their ſake who ſate with him, he would not reject her. [u] *1 Sam.25.32—34,33,34.* So, and more alſo do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that piſſeth againſt the wall—— V.32.] And David ſaid to Abigal, Bleſſed be the Lord God of Iſrael, who ſent thee this day to me; V.33.] And bleſſed be thy advice, and bleſſed be thou who haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hands. V.34.] For in very deed, as the Lord God of Iſrael liveth, which have kept me back from hurting thee, except thou haſt haſted, and come to meet me, ſurely there had not been left unto Nabal by the morning light, any that piſſeth againſt the wall. [x] *Rom.9.14——19,20.* What ſhall we ſay then? Is there unrighteouſneſſe with God? God forbid——V.19.] Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will? V.20.] Nay, but O man, who art thou that repleyeſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? [y] *Deut.29.29.* The ſecret things belong unto the Lord our God; but thoſe things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law [z] *Rom.3.5—7* But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous who taketh vengeance? I ſpeak as a man——V.7.] For if the truth of God hath more abounded through my lye, unto his glory, why yet am I alſo judged as a ſinner? *Rom.6.1.* What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. [a] *Eccl.8.11.* Becauſe ſentence againſt an evil work, is not executed ſpeedily, therefore the heart of the ſons of men, is fully ſet in them to doe evill. *Eccl.9.3.* This is an evill among all things that are done under the ſun, that there is one event unto all; yea alſo the heart of the ſons of men is full of evil, and madneſs is in their heart, while they live; and after that they goe to the dead. *Pſal.39.* I ſaid I will take heed to my wayes that I ſin not with my tongue—— *throughout.* [b] *Matt.5.* from. V.21. *To the end.* Ye have heard that it was ſaid by them of old time—— [c] *Ezek.13.22.* Becauſe with lyes ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the wicked that he ſhould not return from his wicked way, by promiſing him life. [d] *2 Pet.3.16.* Having a good conſcience; that whereas they ſpeak evill of you, as of evil doers, they may be aſhamed that falſly accuſed your good Converſation in Chriſt. *Matt.22.24. to the* 31.Verſ. Saying, Maſter, Moſes ſaid, If a man dye having no children, his brother ſhall marry his wife, and raiſe up ſeed to his brother; for there were with us ſeven brethren and the firſt &c.—— V.29.] Jeſus anſwered and ſaid unto them, ye erre, not knowing the ſcriptures nor the power of God; For in the Reſurrection—— [e] *Iſa.22.13.* And behold joy and gladneſs, ſlaying of oxen and killing of ſheep, eating fleſh and drinking wine; let us eat, and drink, for to morrow we ſhall dye *Ier.23.34——36.——38.* And as for the Prophet, and the Prieſts, and the people that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe——V.36.] And the burden of the Lord ſhall yee mention no more; for every mans word ſhall be his burden for ye have perverted the words of the living God—— V.38.] But ſith ye ſay, The burden of the Lord, and I have ſent unto you ſaying ye ſhall not ſay, The burden of the Lord, therefore I will utterly forget and forſake you, &c—— [f] *1 Tim.1.4——6,7.* Neither give heed to fables, and endleſſe genealogies, which miniſter Queſtions, rather then good edifying, which is in faith; ſo do—— V.6.] From which (faith) ſome having ſwerved, have turned aſide unto vain jangling. V.7] Deſiring to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirme. *1 Tim.6.4,5.——20.* He is proud knowing nothing but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, V.5.] Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gaine is godlineſs, from ſuch withdraw thy ſelf—— V.20.] O Timothy, keep that which is committed to thy truſt, advoiding profane, and vaine babblings, and oppoſitions of ſcience, falſly ſo called: *2 Tim.2.14.* Of theſe things put them in remembrance, charging them before the Lord that they ſtrive not about words to no profit, but to the ſubverting of the hearers. *Tit.3.9.* Avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the Law; for they are unprofitable, and vain.

[a] *Deut.* 18.10,11,12,13,14. There shall not be found among you any one that maketh his son or daughter passe through the fire, or that useth Divination, or an observer of times, or an Inchanter, or a Witch, V.11.] Or a Charmer, or a Consulter with familiar spirits, or a Wizard, or a Necromancer. V.12.] For all these things are an abomination to the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee. V.13.] Thou shalt be perfect before the Lord thy God. V.14.] For these nations which thou shalt possesse, hearkned unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so. *Act.* 19.13. Then certain of the vagabond Jews, exorcists, took upon them to call over them who had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preached. [b] 2 *Tim.* 4.3,4. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching eares: V.4.] And they shall turne away their eares from the truth, and shall be turned unto fables. *Rom.* 13.13,14. Let us walk honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying. V.14.] But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof. 2 *King.* 21.9,10. And she wrote in the letters, saying, Proclaim a Fast, and set Naboth on high among the people. V.10.] And set two men, sons of Belial, to bear witnesse against him, saying, Thou didst blaspheme God and the King; and then carry him out and stone him that he may die. *Jude* v.4. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ. [c] *Act.* 13.45. But when the Jewes saw the multitudes, they were filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming. 1 *John* 3.12. Not as Cain, who was of that wicked one and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers righteous. [d] *Psal.* 1.1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 *Pet.* 3.3. Knowing this first, that there shall come in the last dayes scoffers, walking after their own lusts. 1 *Pet.* 4.4. Wherein they think it strange that you run not with them to the same excesse of riot, speaking evil of you. [e] *Act.* 13.45,46——50. But when the Jewes saw the multitudes, they were filled with envy, and spake against those things that were spoken by Paul, contradicting and blaspheming. V.46.] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo, we turn to the Gentiles.——V.50.] But the Jews stirred up the devout and honourable women, and the chief men of the City, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Act.* 4.18. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus. *Act.* 19.9. But when divers were hardned and believed not, but spake evil of that way before the multitude, he departed from them and separated the Disciples. 1 *Thes.* 2.16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *Heb.* 10.29. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and done despight unto the Spirit of Grace? [f] 2 *Tim.* 3.5. Having a form of godlinesse, but denying the power thereof; from such turn away. *Mat.* 23.14. Wo unto you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of heaven against men; ye neither go in your selves, nor suffer them that are entring to go in. *Mat.* 6.1,2,—5,—16. Take heed you do not your almes before men, to be seen of them; otherwise you have your reward of your Father which is in heaven. V.2.] Therefore when thou doest thine almes, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.——V.5.] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say, &c.—V.16.] Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say unto you, They have their reward. [g] *Mark* 8.38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father with the holy Angels. [h] *Psal* 73.14,15 For all the day long have I been plagued, and chastened every morning. V.15.] If I say, I will speak thus, behold I should offend against the generation of thy children.

[i] 1 *Cor.*

[o] *1 Cor.6.5,6.* I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no, not one that ſhall be able to judge between his brethren? V.6.] But brother goes to law with brother, and that before the unbelievers. *Eph.5.15,16,17.* See then that you walk circumſpectly, not as fools, but as wiſe, V.16.] Redeeming the time, becauſe the dayes are evil. V.17.] Wherefore be ye not unwiſe but underſtanding what the will of the Lord is. [p] *Iſa.5.4.* What could have been done more to my Vineyard that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? *2 Pet.1.8,9.* For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful the knowledge of our Lord Jeſus Chriſt. V.9.] But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that was purged from his old ſins. [q] *Rom.2.23,24.* Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? V.24.] For the Name of God is blaſphemed among the Gentiles through you, as it is written. [r] *Gal.3.1,——3.* O fooliſh Galatians, who hath bewitched that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? —— V.3.] Are ye ſo fooliſh? having begun in the ſpirit, are ye now made perfect in the fleſh? *Heb.6.6.* If they ſhall fall away, to renew them again unto repentance; ſeeing they crucifie to themſelves afreſh the Son of God, and put him to open ſhame.

Q. *What Reaſons are annexed to the third Commandment?*

A. The Reaſons annexed to the third Commandment in theſe words [*The Lord thy God*] and [*For the Lord will not hold him guiltleſs that taketh his Name in vain*[s],] are, becauſe he is the Lord and our God, and therefore his Name is not to be profaned, or any way abuſed by us[t], eſpecially, becauſe he is ſo far from acquitting and ſparing the tranſgreſſors of this Commandment, as that he will not ſuffer them to eſcape his righteous judgment[u], albeit many ſuch eſcape the cenſures and

[s] *Exod.20.7.*

[t] *Lev.19.12.* And ye ſhall not ſwear by my Name falſely, neither ſhalt thou profane the Name of thy God, I am the Lord.

[u] *Ezek.36.21,22,23.* But I had pity for mine holy Name, which the houſe of Iſrael had profaned among the heathen whither they went. V.22.] Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine holy Names ſake, which ye have profaned among the heathen whither ye went. V.23.] I will ſanctifie my great Name which was profaned among the heathen, which ye have profaned in the midſt of them; & the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes. *Deut.28.58,59.* If thou wilt not obſerve to do all the words of this Law that are written in this book, that thou maiſt fear this glorious and fearful Name, THE LORD THY GOD. V.59.] Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance; and ſore ſickneſſes, and of long continuance. *Zech.5.2,3,4.* And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. V.3.] Then ſaid he unto me, This is the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth ſhall be cut off, as on this ſide according to it; and every one that ſweareth ſhall be cut off, as on that ſide according to it. V.4.] I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my Name.

punishments of men*.

* 1 Sam. 2.12.——17 ——12.——14. Now the sons of Eli were sons of Belial; they knew not the Lord—— V.17.] Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord—— V.22.] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation.—— V.24.] Nay, my sons, for it is no good report that I hear; ye make the Lords people to transgress. *Compared with* 1 *Sam.* 3.13 For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, [*Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy worke: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.*x]

x *Exod.* 20.8,9,10,11

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath[y], and in the New Testament called the Lords day[z].

y *Deut.* 5. 12, 13, 14. Keep the Sabbath day to sanctifie it as the Lord thy God hath commanded thee. V. 13.] Six dayes shalt thou labour, and do all thy work. V.14.] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine asse, nor any of thy cattel, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. *Gen.* 2.2,3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. V.3.] And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 *Cor.* 16.1,2. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, so do ye. V.2] The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Act.* 20.7.] And upon the first day of the week, when the disciples came together to break bread, Paul preacht to them, ready to depart on the morrow, &c. *Mat.* 5.17,18. Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil. V.18.] For verily, I say unto you, till heaven and earth passe, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *Isa.* 56.2.—4.—6,7. Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil — V.4.] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant—— V.6.] Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant. V.7.] Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine Altar; for mine house shall be called &c.—

z *Rev.* 1.10. I was in the spirit on the Lords day, and heard behind me, &c.

Q. How is the Sabbath, or Lords day to be ſanctified?

A. The Sabbath, or Lords day is to be ſanctified, by an holy reſting all the day [a], not onely from ſuch works as are at all times ſinful, but even from ſuch worldly imployments and recreations as are on other dayes lawful [b], and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy [c]) in the publick and private exerciſes of Gods worſhip [d], and to that end we are to prepare our hearts, and with ſuch fore-ſight, diligence and moderation to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſs, that we may be the more free and fit for the duties of that day. [e]

[a] *Exod.* 20.8.——10. Remember the Sabbath day to keep it holy.——V.10] But the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt not do no manner of work, thou, nor thy ſon, &c. [b] *Exod.* 16.25,26,27,28: And Moſes ſaid, Eat that to day, for to day is a Sabbath unto the Lord; to day ye ſhall not finde it in the field. V.26.] Six daies ſhall ye gather it, but on the ſeventh day, which is the Sabbath, in it there ſhall be none. V.27.] And it came to paſſe that there went out ſome of the people on the ſeventh day to gather, and they found none. V.28.] And the Lord ſaid unto Moſes, How long refuſe ye to keep my Commandments, and my Laws? *Neh.* 13. 15,16,17,18,19.——21,22. In thoſe dayes ſaw I in Judah ſome treading Wine-preſſes on the Sabbath day, and bringing in sheaves, and lading Aſſes, as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the day wherein they ſold victuals. V.16.] There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of wares, and ſold on the Sabbath day unto the children of Judah, and in Jeruſalem. V.17.] Then contended I with the Nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the Sabbath day? V.18.] Did not your fathers thus? and did not God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Iſrael by profaning the Sabbath. V.19.] And it came to paſſe that when the gates of Jeruſalem began to be dark before the Sabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the Sabbath; and ſome of my ſervants I ſet at the gates, that there ſhould be no burden brought in on the Sabbath day. V.20.] So the merchants and ſellers of all ſorts of ware were lodged without Jeruſalem once or twice. V.21.] Then teſtified I againſt them, ſaying, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the Sabbath. V.22.] And I commanded the Levites that they ſhould cleanſe themſelves, and come and keep the gates, to ſanctifie the Sabbath. Remember me, O my God, concerning this alſo, &c.—— *Jer.* 17. 21,22. Thus ſaith the Lord, Take heed to your ſelves, and bear no burden on the Sabbath day, neither bring it in by the gates of Jeruſalem. V.22.] Neither carry forth a burden out of your houſe on the Sabbath, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. [c] *Mat.* 12. from ver. 1. to ver. 13. At that time Jeſus went on the Sabbath day through the corn, and his Diſciples were an hungred, and began to pluck the ears of corn and to eat. But when the Phariſees ſaw it, &c.—— [d] *Iſa.* 58.13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the Holy of the Lord honourable, and ſhalt honour him, not doing thine own waves, nor finding thine own pleaſure, nor ſpeaking thine own words—— *Luke* 4.16. And he came to Nazareth where he had been brought up, and, as his cuſtom was, he went into the Synagogue on the Sabbath day, and ſtood up for to read. *Act.* 20.7. And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached to them, ready to depart on the morrow.—— 1 *Cor.* 16.1,2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even ſo do ye. V.2.] Upon the firſt day of the week let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. *Pſa.* 92. Title. A Pſalm, or ſong for the Sabbath day. *Iſa.* 66.23. And it ſhall come to paſſe that from one new Moon to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. *Lev.* 23.3. Six dayes ſhall work be done; but the ſeventh day is the Sabbath of reſt, an holy convocation, ye ſhall do no work therein: it is the Sabbath of the Lord in all your dwellings.

[e] *Exod.*

[d] *Exod.* 20.8. Remember the Sabbath day to keep it holy. *Luk.* 23.54.——56. And that day was the preparation, and the Sabbath drew on.—— V.56. And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the Commandment. *Exod.* 16.22.——25, 28.——29. And it came to passe on the sixth day they gathered twice as much bread, two Omers for one man; and all the Rulers of the Congregation came and told Moses.—— V.25.] And Moses said, Eat that to day; for to day is a Sabbath unto the Lord, to day ye shall not finde it in the field. V.26.] Six dales shall ye gather it, but on the seventh day, which is the Sabbath, there shall be none.——. V.29.] See for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two dayes: abide you every man in his place, let no man go out of his place on the seventh day. *Neh.* 13.19. And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath. And some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day.

Q. *Why is the charge of keeping the Sabbath more specially directed to governours of families, and other superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft times to hinder them by imployments of their own.[e]

[e] *Exod.* 20,10——In it thou shalt do no manner of work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. *Josh.* 24.15—— But as for me and my house, we will serve the Lord. *Neh.* 13.15—— 17. In those dayes saw I in Judah some treading the wine-presses, &c.—— See above in [b] *Jer.* 17.20, 21, 22. And say unto them, Hear the word of the Lord, ye Kings of Judah, and all Judah, and all the Inhabitants of Jerusalem, that enter in by these gates. V.21.] Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day——&c. See above in [b] *Exod.* 23.12. Six dayes shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine asse may rest, and the son of thine handmaid and the stranger may be refreshed.

Q. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required[g], all careless neg-

[g] *Ezekiel* 22.26. Her Priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean; they have hid their eyes from my Sabbaths, and I am profaned among them.

ligent

ligent, and unprofitable performing of them, and being weary of them [h], all profaning the day by idleneſſe, and doing that which is in it ſelf ſinful [i], and by all needleſſe works, words and thoughts about our worldly imployments and recreations [k].

[h] *Act.* 20.7.—9. And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.—— V.9.] And there ſate in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. *Ezek.* 33.30,31,32. Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. V.31.] And they come unto thee as the people cometh, and ſit before thee as my people, and hear my words, but they will not do them; for with their mouth they ſhew much love, but their heart runneth after their covetouſneſſe. V.32.] And lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument; for they hear thy words, but they do them not. *Amos* 8.5. Saying, When will the New Moon be gone, that we may ſell corn, and the Sabbath, that we may ſet forth wheat; making the Ephah ſmall, and the ſhekel great, falſifying the balances by deceit. *Mal.* 1.13. Ye ſaid alſo, Behold, what a wearineſs is it! and ye ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hand, ſaith the Lord? [i] *Ezek.* 23.38. Moreover, this they have done to me, They have defiled my ſanctuary in the ſame day, and have profaned my Sabbaths. [k] *Jer.* 17.24.——27. And it ſhall come to paſſe if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein—— V.27.] But if ye will not hearken unto me to hallow the Sabbath, and not to bear a burden, even entring in at the gates of Jeruſalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall devoure the palaces of Jeruſalem, and ſhall not be quenched. *Iſa.* 58.13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thine own words.

Q. *What are the Reaſons annexed to the fourth Commandment the more to enforce it?*

A. The Reaſons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us ſix daies of ſeven for our own affairs, and reſerving but one for himſelf, in theſe words, [*Six daies ſhalt thou labour, and do all thy work* [l],] from Gods challenging a ſpecial propriety in that day, [*The ſeventh day is the Sabbath of the Lord thy God* [m]] from the example of God, who *in ſix dayes made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day*; and from that bleſſing which God put upon that day, not onely in ſanctifying it to be a day for his ſervice, but in ordaining it to be a meanes of

[l] *Exod.* 20. 9.

[m] *Exod.* 20. 10.

blessing to us in our sanctifying it; [*wherefore the Lord blessed the Sabbath day and hallowed it* [n].]

[n] Exod. 20. 11

Q. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word *Remember* is set in the beginning of the fourth Commandment[o], partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it[p], and in keeping it better to keep all the rest of the Commandments[q], and to continue a thankfull remembrance of the two great benefits of Creation, and Redemption, which containe a short abridgement of Religion[r]: and partly because we are very ready to forget it[s]; for that there is less light of nature for it[t], and yet it restraineth our naturall liberty in things at other times lawful[u]; that it cometh but once in seven dayes, and many worldly businesses come between, and too often take off our minds from thinking of it, either to pre-

[o] Exo. 20. 8. [p] Exo. 15. 23. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake, to day; and seeth that ye will seeth; and that which remaineth over, lay up for you, to be kept till morning. *Luk.* 23. 54.——56. And that day was the Preparation, and the Sabbath drew on.—— V. 56.] And they returned and prepared spices, and ointments, and rested the sabbath day, according to the commandment. *Compared with Mar.* 15. 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath. *Neh.* 13. 19. And it came to passe that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath.—— [q] *Psal.* 92. Title. A Psalm or song for the sabbath day. *Compared with* ver. 13, 14. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. V. 14.] They shall still bring forth fruit in old age: they shall be fat and flourishing. *Ezek.* 20. 12.——19, 20. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifie them.—— V. 19.] I am the Lord your God: walk in my statutes, and keep my judgments, and do them; V. 20.] And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God. [r] *Gen.* 2. 2, 3. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. V. 3.] And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made. *Psal.* 118. 22.——24. The stone which the builders refused is become the head stone of the corner.—— V. 24.] This is the day which the Lord hath made, we will rejoice and be glad in it. *Compared with* Act. 4. 10, 11. Be it known unto you all, and unto all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. V. 11.] This is the stone which was set at nought by you builders, which is become the head of the corner. *Rev.* 1. 10. I was in the Spirit on the Lords day, and heard behind me a voice as of a Trumpet. [s] *Ezek.* 22. 26. Her Priests have violated my Law, and profaned my holy things; they have put no difference between the holy and profane, the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them [t] *Neh.* 9. 14. And madest known unto them the holy Sabbath, and commandedst them precepts, and statutes, and laws, by the hand of Moses thy servant. [u] *Exod.* 34. 21. Six dayes shalt thou work, but on the seventh day thou shalt rest; in earing time, and in harvest thou shalt rest.

pare for it, or to sanctifie it *; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety x.

* *Deut.* 5. 14, 15. But the seventh day is the Sabbath of the Lord, &c.——————

V. 15.] And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. *Amos* 8. 5. Saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the Ephah small, and the shekel great, and falsifying the balances by deceit? x *Lam.* 1. 7. Jerusalem remembered in the dayes of her affliction, and of her miseries all her pleasant things that she had in the dales of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her Sabbaths. *Jer.* 17. 21, 22, 23. Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. V. 22.] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. V. 23.] But they obeyed not, nether inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. *Neh.* 13. from v. 17. to v. 23. In those dayes saw I in Judah some treading wine-presses on the Sabbath day,——, &c.

Q. What is the sum of the six Commandments, which contain our duty to man?

A. The summe of the six Commandements, which contain our duty to man, is, to love our neighbour as our selves y, and to do to others what we would have them do to us z.

y *Mat.* 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. z *Mat.* 7. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even to them: for this is the Law and the Prophets.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, *Honour thy father and thy mother, that thy dayes may be long upon the land, which the Lord thy God giveth thee* a.

a *Exod.* 20. 12.

Q. Who are meant by Father and Mother, in the fifth Commandment?

A. By Father and Mother, in the fifth Commandment, are meant not onely naturall parents b, but

b *Prov.* 23. 22.——25. Hearken to thy father that begat thee, and despise not thy mother when she is old.—— V. 25.] Thy father and mother shall be glad, and she that bare thee shall rejoice. *Eph.* 6. 1, 2. Children obey your parents in the Lord: for this is right. V. 2.] Honour thy father and thy mother (which is the first Commandment with promise.)

all superiours in ages[a], and gifts[d], and especially such as by GODS ordinance are over us in place of authority, whether in Family[e], Church[f], or Commonwealth[g].

[a] 1 Tim 5.1,2. Rebuke not an Elder, but entreat him as a father, and the younger men as brethren V. 2.] The elder women as mothers, the younger as sisters, with all purity. [d] Gen.4.20,21,22. And Adah bare Jabal: he was the Father of such as dwell in Tents, and of such as have cattel. V.21.] And his brothers name was Jubal: he was the father of all such as handle the Harp, and Organ. V.22.] And Zillah she also bare Tubal Cain, an instructer of every Artificer in Brasse and Iron, &c—— Gen. 45.8. So now it was not you that sent me hither, but God: he hath made me a father to Pharaoh, and Lord of all his house, and Ruler throughout all the land of Egypt. [e] 2 Kin.5.13. And his servants came neer, and spake unto him, my father, if the prophet had bid thee doe some great thing, &c—— [f] 2 Kin. 2.12. And Elisha saw it and he cryed my father, my father, the Chariot of Israel and the horsemen thereof. 2 Kin.13.14. Now Elisha was fallen sick of his sickness whereof he dyed; and Joash the King of Israel came down to him, and wept over his face, and said, O my father, my father the Chariot of Israel and the horsemen thereof! Gal.4.19. My little children, of whom I travel in birth again, until Christ be formed in you. [g] Isai.49.23. And Kings shall be thy nursing fathers, and Queens thy nursing mothers; they shall bow down to thee with their face towards the earth and lick up the dust of thy feet; and thou shalt know, that I am the Lord——

Q. *Why are Superiours, stiled, Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural parents, to expresse love and tenderness to them, according to their several relations[h], and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their parents.[i].

[h] Eph.6.4. And ye Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord. 2 Cor.12.14. For the children ought not to lay up for the parents, but the parents for the children. 1 Thes.2.7,8-11. But we are gentle amongst you, even as a nurse cherisheth her children. V.8.] So being affectionately desirous of you, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls; because ye were dear unto us—— V.11.] As ye know how we exhorted and comforted, and charged every one of you, as a father doth his children. Num.11.11,12. And Moses said unto the Lord, wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? V.12.] Have I conceived all this people? Have I begotten them? that thou shouldest say unto me, carry them in thy bosome, as a nursing father beareth a sucking child, unto the land which thou swearest unto their fathers. 1 Cor.4.14,15,16. I write not these things to shame you; but as my beloved sons, I warne you. V.15.] For though ye have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel. V.16.] Wherefore I beseech you be ye followers of me. 2 King.5.13. And his servants came neer, and spake unto him, and said, my father, &c——

Q. *What is the general scope of the fifth Commandement?*

A. The

A. The general ſcope of the fifth Commandment, is, the performance of thoſe duties which we mutually owe in our ſeveral relations, as Inferiours, Superiours, Equals[k].

[k] *Eph.* 5. 21. Submitting your ſelves one to another in the fear of God. 1 *Pet.* 2. 17. Honour all men, Love the brotherhood. Fear God. Honour the King. *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

Q. What is the Honour that inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart[l], word[m], and behaviour[n]; prayer, and thankſgiving for them[o]; imitation of their vertues and graces[p]; willing obedience to their lawful commands, and counſels[q]; due ſub-

[l] *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his maſter; If then I be a father, where is mine honour? if I be a maſter, where is my fear, ſaith the Lord of hoſts unto you, O Princes, that deſpiſe my Name? and yet ſay, Wherein have we deſpiſed thy Name? *Lev.* 19. 3. Ye ſhall fear every man his mother, and his father, and keep my Sabbaths. I am the Lord your God.

[m] *Pro.* 31. 28. Her children ariſe up, and call her bleſſed; her husband alſo he praiſeth her. 1 *Pet.* 3. 6. Even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are, as long as ye do well, and are not afraid with any amazement.

[n] *Lev.* 19. 32. Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. 1 *King.* 2. 19. Bathſheba therefore went unto King Solomon to ſpeak unto him for Adonijah; and the King roſe up to meet her, and bowed himſelf to her, and ſate down on his throne, and cauſed a ſeat to be ſet for the Kings mother, and ſhe ſate on his right hand. [o] 1 *Tim.* 2. 1, 2. I exhort therefore that ſupplications, prayers, intercеſſions and thankſgivings be made for all men. V. 2.] For Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty. [p] *Heb.* 13. 7. Remember them who have the rule over you, who have ſpoken to you the word of God, whoſe faith follow, conſidering the end of their converſation. *Phil.* 3. 17. Brethren, be followers together of me; and mark them who walk ſo as ye have us for an example. [q] *Eph.* 6. 1, 2, — 5, 6, 7. Children, obey your parents in the Lord: for this is right. V. 2.] Honour thy father and mother (which is the firſt Commandment with promiſe) — V. 5.] Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſſe of your heart, as unto Chriſt. V. 6.] Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart. V. 7.] With good will doing ſervice as to the Lord, and not to men. 1 *Pet.* 2. 13, 14. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as ſupreme, V. 14.] Or unto Governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. *Rom.* 13. 1, 2, 3, 4, 5, 6. Let every ſoul be ſubject to the higher powers; for there is no power but of God: the powers that be are ordained of God. V. 2.] Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. V. 3.] For Rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame. V. 4.] For he is the miniſter of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon them that doth evil. V. 5.] Wherefore ye muſt needs be ſubject, not only for wrath, but for conſcience ſake. *Heb.* 13. 17. Obey them that have the rule over you, and ſubmit your ſelves. *Prov.* 4. 3, 4. For I was my fathers ſon, tender, and only beloved in the ſight of my mother. V. 4.] He taught me alſo, and ſaid unto me, Let thy heart retain my words, keep my Commandments, and live. *Pro.* 23. 22. Hearken to thy father that begat thee, and deſpiſe not thy mother when ſhe is old. *Exod.* 18. 19. — 24. Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee — V. 24.] So Moſes hearkned to the voice of his father-in-law, and did all that he ſaid.

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mission to their corrections[r], fidelity to[s], defence[t], and maintenance of their persons and authority, according to their several ranks, and the nature of their places[u]; bearing with their infirmities, and covering them in love[*], that so they may be an honour to them and to their government[x].

[*] *Heb.* 12.9. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of Spirits, and live? 1 *Pet.* 2.18,19,20. Servants be subject to your masters, with all fear, not only to the good, and gentle, but also to the froward. V.19.] For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. V.20.] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

[r] *Tit.* 2.9,10. Exhort servants to be obedient to their own masters, and to please them well in all things, not answering them again. V.10.] Not purloyning, but shewing all good fidelity, that they may adorn the doctrine of our God our Saviour in all things.

[s] 1 *Sam.* 26.15,16. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? Wherefore then hast thou not kept thy Lord, the King? for there came one of the people in, to destroy the King, thy Lord. V.16.] This thing is not good which thou hast done. As the Lord liveth ye are worthy to die, because ye have not kept your Master, the Lords annointed.

[t] 2 *Sam.* 18.3. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us, neither if half of us die, will they care for us: but now thou art worth ten thousand of us, therefore now it is better that thou succour us out of the City. *Esth.* 6.2. And it was found written that Mordecai had told of Bigthana and Teresh, two of the Kings Chamberlains, the keepers of the door, who sought to lay hands on the King Ahasuerus.

[u] *Mat.* 22.21. They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's. *Rom.* 13.6,7. For this cause pay ye tribute also: For they are God's ministers, attending continually upon this very thing. V.7.] Render therefore unto all their dues; tribute, to whom tribute is due; custome, to whom custome: fear, to whom fear; honour, to whom honour. 1 *Tim.* 5.17,18. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. V.18.] For the Scripture saith, Thou shalt not muzle the Oxe that treadeth out the corn: and, The labourer is worthy of his reward. *Gal.* 6.6. Let him that is taught in the word communicate unto him that teacheth in all good things. *Gen.* 45.11. And there will I nourish thee (for yet there are five years of famine) least thou and thy household, and all that thou hast, come to poverty. *Gen.* 47.12. And Joseph nourished his father, and his brethren, and all his fathers household with bread, according to their families. *1 *Pet.* 2.18. Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward. *Prov.* 23.22. Hearken unto thy father which begat thee, and despise not thy mother when she is old. *Gen.* 9.23. And Sem and Japhet took a garment and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness.

[x] *Psal.* 127.3,4,5. Lo, children are an inheritance of the Lord, and the fruit of the womb is his reward. V.4.] As arrows are in the hand of a mighty man, so are children of the youth. V.5.] Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate. *Prov.* 31.23. His husband is known in the gates, when he sitteth among the Elders of the land.

Q. *What are the sins of Inferiours against their Superiours?*

A. The

A. The sinnes of Inferiours against their Superiours, are, all neglect of the duties required toward them [y]; envying at [z], contempt of [a], and Rebellion [b], against their persons [c] and places [d], in their lawful counsels [e], commands, and corrections [f], cursing, mocking [g], and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government [h].

[y] *Matt.* 15.4,5,6. For God commanded, saying Honour thy father and thy mother, and he that curseth father or mother, let him dye the death. V.5.] But ye say that whosoever shall say to his father or mother, it is a gift by whatsoever thou mightst be profited by me. V.6.] And honour not his father and mother, he shall be free. Thus have ye made the Commandement of God of none effect, by your tradition. [z] *Num* 11.28,29 And Josuah the son of Nun, the servants of Moses, one of his young men answered, and said, my lord Moses, forbid them, V.29.] And Moses said unto him, Envyest thou for my sake? Would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them. [a] *1 Sam.* 8.7. And the Lord said unto Samuel, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. *Isai.* 3,5. And the people shall be oppressed every one by another, and every one by his neighbour, and the child shall behave himself proudly against the ancient, and the base against the honourable [b] *2 Sam.* 15, from v. 1. to v. 12. And it came to pass after that Absalom prepared him chariots and horses——&c.——and so on. [c] *Exod.* 21.15. And he that smiteth his father, or mother shall surely be put to death. [d] *1 Sam.* 10.27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace. [e] *1 Sam.* 2.25——: Notwithstanding they (viz. the sons of Eli) hearkned not unto the voice of their father, because the Lord would slay them. [f] *Deut.* 21.18,19,20,21. If a man have a stubborn and rebellious son which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them, V.19.] Then shall his father and mother lay hold on him, and bring him out unto the Elders of his city, and unto the gate of his place; V.20.] And they shall say to the Elders of his City, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. V.21.] And all the men of his city shall stone him with stones, that he dye: So shall thou put evill away, &c. [g] *Prov.* 30. 11——17. There is a generation that curseth their father, and doth not bless their mother.——V.17.] The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. [h] *Prov.* 19.26. He that wasteth his father, and chaseth away his mother; is a son that causeth shame, and bringeth reproach.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love [i], pray for [k], and blesse

[i] *Col.* 3. 19. Husbands, love your wives, and be not bitter against them. *Tit.* 2.4. That they may teach the young women to be sober, to love their husbands, to love their children. [k] *1 Sam.* 12.23 Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. *Job.* 1.5. And it was so, when the dayes of their feasting were gone about, that Job sent, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

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their inferiours [l]; to instruct [m], counsell, and admonish them [n]; countenancing [o], commending [p], and rewarding such as do well [q]; discountenancing [r], reproving, and chastising such as do ill [s]; protecting [t], and providing for them all things necessary for soule [u] and body [w]; and by grave, wise, holy, and exemplary carriage, to procure glory to God [x] honour to themselves [y], and so to preserve that authority which God hath put upon them [z].

[l] 1 *King.* 8. 55, 56. And he stood and blessed all the Congregation of Israel with a loud voice, saying, V. 56.] Blessed be the Lord God, that hath given rest to his people Israel, according to all that he promised; there hath not failed, &c.—— *Heb.* 7. 7. And without all contradiction, the less is blessed of the greater. *Gen.* 49. 28. All these are the twelve Tribes of Israel, and this is it that their father spake unto them, and blessed them, every one according to his blessing, he blessed them. [m] *Deut.* 6. 6, 7. And these words which I command thee this day shall be in thy heart; V. 7.] And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up. [n] *Eph.* 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. [o] 1 *Pet.* 3. 7. Likewise, ye husbands, dwell with them according to knowledg, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. [p] 1 *Pet.* 2. 14. Or unto governours, as unto them that are sent by him, for the punishment of evil doers, and the praise of them that do well. *Rom.* 13. 3. For Rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same. [q] *Esth.* 6. 3. And the King said, What honour and dignity hath been done to Mordecai for this? Then saith the Kings servants, There is nothing done for him. [r] *Rom.* 13. 3, 4. For Rulers are not a terror to good works, but to the evil—— V. 4.] For he is the Minister of God to thee for good: but if thou do evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doth evil. [s] *Prov.* 29. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. 1 *Pet.* 2. 14. *See above in* [p]. [t] *Job* 29. 12, 13, 14, 15, 16, 17. Because I delivered the poor that cryed, the fatherless, and him that had none to help him. V. 13.] The blessing of him that was ready to perish came upon me; and I caused the widowes heart to sing for joy. V. 14.] I put on righteousness and it clothed me; my judgment was a robe and a diadem. V. 15.] I was eyes to the blind, and feet was I to the lame. V. 16.] I was as a father to the poor, and the cause which I knew not, I searched out. V. 17.] And I brake the jawes of the wicked, and plucked the spoil out of his mouth. *Isa.* 1. 10.——17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the law of our God, ye people of Gomorrha.——V. 17.] Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. — [u] *Eph.* 6. 4. And ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. [w] 1 *Tim.* 5. 8. But if any man provide not for his own, and especially for those of his own house, he hath denied the Faith, and is worse then an Infidel. [x] 1 *Tim.* 4. 12. Let no man despise thy youth; but be thou an example of all the beleevers in word, in conversation, in charity, in Spirit, in faith, in purity. *Tit.* 2. 3, 4, 5. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. V. 4.] That they may teach the young women to be sober, to love their husbands to love their children V. 5.] To be discreet, chast, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. [y] 1 *King.* 3. 28. And all Israel heard of the judgment which the King had judged; and they feared the King, for they saw that the wisdome of God was in him, to do judgment. [z] *Tit.* 2. 15. These things speak and exhort, and rebuke with all authority: let no man despise thee.

Q. *what*

Q. what are the sins of Superiours?

A. The sinnes of Superiours are, beside the neglect of the duties required of them [a], an inordinate seeking of themselves [b], their own glory [c], ease, profit, or pleasure [d]; commanding things unlawfull [e], or not in the power of Inferiours to perform [f]; counselling [g], encouraging [h], or favouring them in that which is evil [i], disswading, discouraging, or discountenancing them in that which is good [k]; correcting them unduly [l]; [a] *Ezek.34.2,3,4.* Son of man prophecy against the shepheards of Israel, prophecy, I say unto them, Thus saith the Lord God unto the shepheards, wo be to the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks? V.3.] Ye eat the fat and cloath you with the wool, ye kill them that are good; but ye feed not the flock. V.4.] The diseased have ye not strengthned, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. [b] *Phil.2.21.* For all seek their own, not the things which are Jesus Christs. [c] *Joh.5.44.* How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? *Joh.7.18* He that speaketh of himself seeketh his own glory: but he that seeketh his glory who sent him, the same is true, and no unrighteousness is in him. [d] *Isai.56.10,11.* His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. V.11.] Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. *Deut.17.17.* Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himselfe silver and gold. [e] *Dan.3.4,5,6.* Then an Herald cried aloud, To you it is commanded, O people, nations and languages. V.5.] That at what time ye hear the sound of the Corner, Flute, Harp, Sackbut, Psaltery, Dulcimer, and all kinds of musick, ye fall down and worship the golden Image, which Nebuchadnezzar the King hath set up. V.6.] And whoso falleth not down, shall be cast into the midst of a burning fiery furnace. *Act.4.17,18.* But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name. V.18.] And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. [f] *Exod. 5. from ver. 10 to the 18.* And the Task-masters of the people went out and their officers, and they spake to the people saying, Thus saith Pharaoh, I will not give you straw &c——*Matt.23.2—4.* Saying, The Scribes and Pharisees sit in Moses Seat——V.4.] For they bind heavy burdens and grievous to be born, and lay them on men shoulders, but they themselves will not move them with one of their fingers. [g] *Matt.14.8:* And she being before instructed of her mother, said, give me here John Baptists head in a charger. *Compared with Mark.6.24.* And she went forth, and said unto her mother, what shall I ask? and she said, the head of John Baptist. [h] *2 Sam.13.2.* Now Absalom had commanded his servants saying, Mark ye now when Amnons heart is merry with wine, and when I say unto you, smite Amnon, then kill him; fear not, have not I commanded you? be courageous and valiant. [i] *1 Sam.3.13.* For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. [k] *Joh.7.46,47,48,49.* The officers answered, Never man spake like this man. V.47.] Then answered them the Pharisees, are ye also deceived? V.48.] Have any of the Rulers or Pharisees believed on him? V.49.] But this people who knoweth not the law are cursed. *Col.3.21.* Fathers provoke not your children to wrath lest they be discouraged. *Exod.5.17.* But he said, ye are idle, ye are idle; therefore ye say, Let us go, and do sacrifice to the Lord. [l] *1 Pet.2.18,19,20:* Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. V.19.] For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. V.20.] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. *Heb.12.10.* For they verily for a few dayes, chastened us after their own pleasures; but he for our profit, that we might be partakers &c.—— *Deut.25.3.* Forty stripes he may give him, and not exceed, least if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

careless exposing, or leaving them to wrong, temptation and danger [m]; provoking them to wrath [n]; or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remisse behaviour [o].

[m] *Gen.* 38. 11.—16. Then said Judah to Tamar his daughter in law, Remain a widow at thy fathers house, till Shelah my son be grown up: for he said, least peradventure he dye also, as his brethren did—— V. 16.] And Judah acknowledged them, and said, She hath been more righteous then I, because I gave her not to Shelah my son: and he knew her again no more. *Act.* 18. 17. Then all the Greeks took Sosthenes the chief Ruler of the Synagogue and beat him before the judgment-seat, and Gallio cared for none of these things. [n] *Eph.* 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in, &c. [o] *Gen.* 9. 21. And he drank of the wine, and was drunken, and he was uncovered within his tent. 1 *Kin.* 12. 13, 14, 15, 16. And the King (Rehoboam) answered the people roughly, and forsook the old mens counsel which they gave him, V. 14.] And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. V. 15.] Wherefore the King hearkened not to the people; for the cause was from the Lord—— V. 16.] So when all Israel saw that the King hearkened not to them, the people answered the King, saying, what portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, so Israel departed to their tents. 1 *Kin.* 1. 6. And his father had not displeased him (viz. Adonijah) at any time, in saying, why hast thou done so?—— 1 *Sam.* 2. 29, 30, 31. Wherefore kick ye at my sacrifices, and at my offering, which I have commanded in mine habitation, and honourest thy sons above me, to make your selves fat, with the chiefest of all the offerings of Israel my people? V. 30.] Wherefore the Lord God of Israel saith, I said indeed, that the house, and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. V. 31.] Behold the dayes come, that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

Q. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other [p], in giving honour to goe one before another [q], and to rejoice in each others gifts and advancement, as in their own [r].

[p] Honour all men, love the brother-hood, fear God, honour the King. [q] *Rom.* 12. 10. Be kindly affectioned one towards another with brotherly love, in honour preferring one another. [r] *Rom.* 12. 15, 16. Rejoyce with them that do rejoyce, and weep with them that weep. V. 16.] Be of the same mind, one towards another; mind not high things, but condescend to men of low estate, &c. *Phil.* 2. 3, 4. Let nothing be done through strife or vaine glory; but in lowlinesse of mind let each esteem other better then themselves. V. 4.] Look not every man on his own things, but every man also on the things of others.

Q. *What are the sinnes of equals?*

A. The sins of equals are, beside the neglect of the duties required [s], the undervaluing of the worth [t], envying

[s] *Rom.* 13. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law. [t] 2 *Tim.* 3. 3. Without natural affection, &c.

vying the gifts[u], grieving at the advancement or prosperity, one of another[x], and usurping preheminence one over another[x].

[u] *Act.* 7. 19. And the Patriarchs moved with envy, sold Joseph into Egypt: but God was with him, *Gal.* 5.26. Let us not be desirous of vain glory, provoking one another, envying one another. [x] *Num.* 12.2. And they said, Hath the Lord indeed only spoken by Moses? hath he not also spoken by us? and the Lord heard it. *Esth.* 6.12,13. And Mordecai came again to the Kings gate; but Haman hasted to his house mourning, and having his head covered. V.13] And Haman told Zeresh his wife, and all his friends every thing that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai be of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. [x] 3 *John* ver. 9. I wrote unto the Church; but Diotrephes who loveth to have the preheminence amongst them, receiveth us not. *Luk.* 22.24. And there was also a strife among them, which of them should be the greatest.

Q. *What is the Reason annexed to the fifth Commandment, the more to enforce it?*

A. The Reason annexed to the fifth Commandment, in these words, [*That thy dayes may be long upon the land which the Lord thy God giveth thee*[y].] is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment[z].

[y] *Exod.* 20.12.

[z] *Deut.* 5.16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy dayes may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. 1 *King.* 8.25. Therefore now, Lord God of Israel, keep with thy servant David, my father, that which thou promisedst him, saying, There shall not fail thee a man in thy sight to sit on the throne of Israel, so that thy children take heed to their way, that they walk before me as thou hast walked before me. *Eph.* 6.2,3. Honour thy father and thy mother (which is the first Commandment with promise.) V.3. That it may be well with thee, and thou maist live long on the earth.

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill*[a].]

[a] *Exod.* 20.13.

Q. *What are the duties required in the sixth Commandment?*

A. The duties required in the sixth Commandment, are, all careful studies, and lawful endeavours to preserve the life of our selves[b] and others[c], by resisting

[b] *Eph.* 5.28,29. So ought men to love their own wives as their own bodies. He that loveth his wife, loveth himself. V.28] For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? [c] 1 *King.* 8.4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.

all thoughts and purposes [c], subduing all passions [d], and avoiding all occasions [e], temptations [f], and practises, which tend to the unjust taking away the life of any [g]; by just defence thereof against violence [h], patient bearing of the hand of God [i], quietnesse of

[b] *Jer.*26.15,16. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. V.16.] Then said the Princes, and all the people to the Prophets, This man is not worthy to die; for he hath spoken unto us in the Name of the Lord our God. *Act.*23.12——16,17——21——27. And when it was day, certain of the Jewes banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. —— V.16.] And when Pauls sisters son heard of their lying in wait, he went and entred into the Castle and told Paul. V.17.] Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain, for he hath a certain thing to tell him. —— V.21.] There lye in wait for him more then forty men, which have bound themselves with an oath, that—— and now are they ready, looking for a promise from thee. —— V.27.] This man was taken of the Jewes, and should have been killed of them: then came I with an army and rescued him, having understood that he was a Roman. [c] *Eph.*4.26,27. Be ye angry, and sin not; let not the sun go down upon your wrath; V.27.] Neither give place to the divel. [d] *2 Sam.*2.22. And Abner said again to Asahel, Turn thee aside from following me; wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? *Deut.*22.8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence. [e] *Mat.*4.6,7.—— And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his Angels charge over thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone. V.7.] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. *Pro.*1.10,11——15,16. My son, if sinners entice thee consent thou not. V.11.] If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.—— V.15.] My son, walk not thou in the way with them, refrain thy foot from their path. V.16.] For their feet run to evil, and make haste to shed blood. [f] *1 Sam.*24.12. The Lord judg between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. *1 Sam.*26.9,10,11. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lords anointed, and be guiltless? V.10.] David said furthermore, as the Lord liveth, the Lord shal smite him, or his day shal come to die, or he shall descend into battle and perish. V.11.] The Lord forbid that I should stretch forth mine hand against the Lords anointed.—*Gen.*37.21,22. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. V.22.] And Reuben said to them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hands upon him; that he might rid him out of their hands, to deliver him to his father again. [g] *Psal.*82.4. Deliver the poor and needy, rid them out of the hand of the wicked. *Prov.*24.11,12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. V.12.] If thou say, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? *1 Sam.*14.45. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not. [h] *Jam.*5.7,8,9,10,11. Be patient therefore, brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience, &c. V.8.] Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. V.9.] Grudg not one against another, brethren, lest ye be condemned; behold the Judg standeth before the door. V.10.] Take, my brethren, the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. V.11.] Behold, we count them happy that endure. Ye have heard of the patience of Job, and have seen the end of the Lord, &c.—— *Heb.*12.9. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the father of Spirits, and live?

mind [i],

mind [l], chearfulneſſe of ſpirit [m], a ſober uſe of meat [n], drink [o], phyſick [p], ſleep [q], labour [r], and recreations [s]; by charitable thoughts [t], love [u], compaſſion *, meekneſſe, gentleneſſe, kindneſſe [x], peaceable [y], mild, and courteous ſpeeches and behaviour [z],

[l] 1 *Theſ.* 4.11.— And that ye ſtudy to be quiet, and to do your own buſineſs, &c. 1 *Pet.* 3. 4. Whoſe adorning let it not be that outward adorning, &c. — V.4.] But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. *Pſal.* 37.8,9,10,11. Ceaſe from anger, and forſake wrath; fret not thy ſelf in any wiſe to do evil. V.9.] For evil doers ſhall be cut off: but they that wait upon the Lord ſhall inherit the earth. V.10.] For yet a little while, and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be. V.11.] But the meek ſhall inherit the earth, and ſhall delight themſelves in abundance of peace. [m] *Prov.* 17.22. A merry heart doth good like a medicine; but a broken ſpirit dryeth the bones. [n] *Prov.* 25.16—27 Haſt thou found honey? eat ſo much as is ſufficient for thee, leaſt thou be filled therewith, and vomit it.— V.27.] It is not good to eat much honey, &c.— [o] 1 *Tim.* 5.23. Drink no longer water, but drink a little wine for thy ſtomach's ſake, and thine often infirmities. [p] *Iſa.* 38.21. For Iſaiah had ſaid, Let him take a lump of figs, and lay it for a plaiſter upon the boil, and he ſhall recover. [q] *Pſal.* 127.2. It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows; for ſo he giveth his beloved ſleep. [r] *Eccleſ.* 5.12. The ſleep of a labouring man is ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep. 2 *Theſ.* 3.10—12. For even when we were with you, this we commanded you, That if any would not work, neither ſhould he eat.— V.12.] Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſſe they work, and eat their own bread. *Prov.* 16.26. He that laboureth, laboureth for himſelf; for his mouth craveth it of him. [s] *Eccl.* 3.4.—11. A time to weep, and a time to laugh; a time to mourn, and a time to dance,— V.11.] He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart, &c.— [t] 1 *Sam.* 19.— And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the King ſin againſt his ſervant, againſt David; becauſe he hath not ſinned againſt thee; and becauſe his works have been to thee-ward very good. V.5.] For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt it, and didſt rejoice; wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? 1 *Sam.* 11.13,14. And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, &c.— V.14.] And Ahimelech anſwered the King, and ſaid, And who is ſo faithful among all thy ſervants as David, which is the Kings ſon in law, and goes at thy bidding, and is honourable in thine houſe? [u] *Rom.* 13.10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law. * *Luk.* 10.33,34,35. But a certain Samaritan as he journied, came where he was, and when he ſaw him, he had compaſſion on him, V.34.] And went to him, and bound up his wounds, powring in oil and wine, and ſet him on his own beaſt, and brought him to an Inn, and took care of him, &c.— [x] *Col.* 3.12,13: Put on therefore, as the Elect of God, holy and beloved, bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, longſuffering. V.13] forbearing one another, and forgiving one another, if any man hath a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye. [y] *Jam.* 3.17. But the wiſdom which is from above is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy and good fruits, &c.— [z] 1 *Pet.* 3.8,9,10,11. Finally be all of one mind, having compaſſion one of another: love as brethren, be pitiful, be courteous. V.9.] Not rendring evil for evil, or railing for railing, but contrariwiſe bleſſing, knowing that ye are therefore called that ye ſhould inherit a bleſſing. V.10.] For he that will love life, and ſee good dayes, let him refrain his tongue from evil, and his lips that they ſpeak no guile. V.11.] Let him eſchew evil, and do good, let him ſeek peace and enſue it. *Pro.* 15.1. A ſoft anſwer turneth away wrath, but grievous words ſtir up anger. *Judg.* 8.1,2,3. And the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus? Thou calledſt us not when thou wenteſt to fight with the Midianites; and they did chide with him ſharply. V.2.] And he ſaid unto them, What have I done now in compariſon of you? Is not the gleaning of the grapes of Ephraim better then the vintage of Abiezer? V.3] God hath delivered into your hands the Princes of Midian, Oreb and Zeb; and what was I able to do in compariſon of you? Then their anger was abated towards him, when he had ſaid that.

far-

forbearance [z], readineſſe to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil [a], comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent [b].

[z] *Mat.* 5. 24. Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother. *Eph.* 4. 2. ——32. With all lowlineſſe and meekneſſe, with long-ſuffering, forbearing one another in love. —— V. 32.] And be kinde one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you. *Rom* 12. 17. —— 20, 21. Recompence to no man evil for evil, &c. —— V. 20.] Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing, thou ſhalt heap coals of fire on his head. V. 21.] Be not overcome with evil, but overcome evil with good. [b] 1 *Theſſ.* 5. 14. Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient towards all men. *Job* 31. 19, 20. If I have ſeen any periſh for want of clothing, or any poor without covering; —— V. 20.] If his loins have not bleſſed mee, and if he were not warmed with the fleece of my ſheep —— *Mat.* 25. 35, 36. For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in. V. 36.] Naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me. *Prov.* 31. 8, 9. Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. V. 9.] Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

Q. *what are the ſins forbidden in the ſixth Commandment?*

A. The ſins forbidden in the ſixth Commandment, are, all taking away the life of our ſelves [c], or of others [d], except in caſe of publick Juſtice [e], lawful war [f], or neceſſary defence [g]; the neglecting or withdrawing the lawful and neceſſary means of preſervation of life [h], ſinful anger [i], ha-

[c] *Act.* 16. 28. But Paul cried with a loud voice, ſaying, Do thy ſelfe no harm; for we are all here. [d] *Gen.* 9. 6. Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man. [e] *Num.* 35. 31. —— 33. Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death: but he ſhall ſurely be put to death. —— —— V. 33.] So ye ſhall not pollute the land wherein ye are: for blood, it defileth the land; and the land cannot be cleanſed from the blood that is ſhed therein, but by the blood of him that ſhed it. [f] *Jer.* 48. 10. Curſed be he that doth the work of the Lord deceitfully; and curſed be he that keepeth his ſword from blood. *Deut.* 20. Chap. throughout. [g] *Exod.* 22. 2, 3. If a thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him. V. 3.] If the ſun be riſen upon him, there ſhall be blood ſhed for him; for he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft. [h] *Mat.* 25. 42, 43. For I was an hungred, and ye gave me no meat; thirſty, and ye gave me no drink. V. 43.] I was a ſtranger, and ye took me not in; naked, and ye clothed me not; ſick, and in priſon, and ye viſited me not. *Jam.* 2. 15, 16. If a brother or ſiſter be naked, and deſtitute of daily food, V. 16.] And one of you ſay to them, Depart in peace, be ye warmed, and filled; notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? *Eccleſ.* 6. 1, 2. There is an evil under the ſun, and it is common amongſt men. V. 2.] A man to whom God hath given riches, wealth and honour, ſo that he wants nothing for his ſoul of all that he deſireth; yet God gives him not power to eat thereof, but a ſtranger eateth it. This is vanity, and an evil diſeaſe. [i] *Mat.* 5. 22. But I ſay unto you that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever, &c.

tred [k],

tred [k], envy [l], desire of reveng [m], all excessive passions [n], distracting cares [o], immoderate use of meat, drink [p], labour [q], and recreations [r]; provoking words [s], oppression [t], quarrelling [u], striking, wounding *, and whatsoever else tends to the destruction of the life of any [x].

[k] 1 *Joh.* 3. 15. Whosoever hateth his brother is a murtherer; and ye know that no murtherer hath eternal life abiding in him. *Lev.* 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him [l] *Prov.* 14. 30. A sound heart is the life of the flesh, but envy the rottenes of the bones [m] *Rom.* 12. 19. Dearly beloved, avenge not your selves; but rather give place unto wrath, for it is written vengeance is mine: I will repay, saith the Lord. [n] *Eph.* 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. [o] *Matt.* 6. 31—34. Therefore take no thought saying, what shall we eat? or what shall we drink? or wherewithall shall we be clothed? V. 34.] Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof. [p] *Luk.* 21. 34. And take heed to your selves, least at any time your hearts be over-charged with surfeting, and drunkenness, and the cares of this life, and so that day come upon you unawares. *Rom.* 13. 13. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. [q] *Eccl.* 12. 12. Furthermore, by these, my son be admonished of making many bookes there is no end, and much study is a wearines of the flesh. *Eccl.* 2. 22, 23. For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? V. 23.] For all his dayes are sorrow, and his travel, griefs yea, his heart taketh not rest in the night: This is also vanity [r] *Isa.* 5. 12. And the harp, and the viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands. [s] *Prov.* 15. 1. A soft answer turneth away wrath; but grievous words stir up anger. *Prov.* 12. 18. There is that speaketh like the pierc ings of a sword; but the tongue of the wise is health. [t] *Ezek.* 18. 18. As for his father, because he cruelly oppressed and spoiled his brother by violence; and did that which was not good among his people, lo even he shall dye in his iniquity. *Exod.* 1. 14. And they made their lives bitter with bondage, in mortar and brick, and all manner of service, in the field: all their service wherein they made them serve was with rigour. [u] *Gal.* 5. 15. But if ye bite and devour one another, take heed ye be not consumed one of another. *Prov.* 23. 29. Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds with cause? &c. * *Num.* 35. 16, 17, 18—21. And if he smite him with an instrument of iron (so that he dye) he is a murderer, the murderer shall surely be put to death. V. 17.] And if he smite him with throwing a stone (so that he dye) he is a murderer, the murderer shall surely be put to death. V. 18.] Or if he smite him with a hand-weapon of wood (wherewith he may dye) and he dye, he is a murderer, the murderer shall surely be put to death—— V. 21.] Or in enmity smite him with his hand that he dye, he that smote him shall surely be put to death, for he is a murderer—— [x] *Exod.* 21. *from ver.* 18. *to the end containing laws for smiters, for an hurt by chance, for an ox that goreth, and for him that is an occasion of harm.*

Q. Which is the seventh Commandement?

A. The seventh commandement is, [*Thou shalt not commit adultery* [y].] [y] *Exod.* 20. 14.

Q. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandement,

ment, are; Chastity in body, mind, affections[z], words[a], and behaviour[b]; and the preservation of it in our selves and others[c]; watchfulnesse over the eyes, and all the senses[d]; temperance[e], keeping of chast company[f], modesty in apparel[g], marriage by those that have not the gift of continency[h]; conjugall love[i], and cohabitation[k], deligent labour in our callings[l], shunning all occasions of uncleanesse, and resisting temptations therunto[m].

[z] 1 *Thes.* 4.4. That every one of you should know how to possess his vessel in sanctification and honour. *Job* 31.1. I have made a Covenant with mine eyes; why then should I think upon a maid? 1 *Cor.* 7.34. There is a difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit: but she that is married careth for the things of the world, how she may please her husband. [a] *Col.* 4.6. Let your speech be alwayes with grace, seasoned with salt; that ye may know how ye ought to answer every man [b] 1 *Pet.* 3.2.—While they behold your chast conversation coupled with fear [c] 1 *Cor.* 7.2—35,36. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband—— V.35.] And this I speak for your profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. V.36.] But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need do require, let him doe what he will; he sinneth not; let them marry [d] *Job* 31.1. I have made a covenant with mine eyes, why then should I think upon a maid? [e] *Act.* 24.24,25. And after certain dayes, when Felix came with his wife Drusilla, which was a Jew, he sent for Paul, and heard him concerning the faith of Christ. V.25.] And as he reasoned of Righteousnes, Temperance, and Judgment to come, Felix trembled, &c.—— [f] *Prov.* 2,16,17,18,19,20. To deliver thee from the strange woman, even from the stranger which flattereth with her words; V.17.] Which forsaketh the guide of her youth, and forgetteth the covenant of her God. V.18.] For her house inclineth to death and her paths unto the dead. V.19.] None that go unto her return again, neither take they hold of the paths of life. V.20.] That thou maist walk in the way of good men, and keep the paths of the righteous. [g] 1 *Tim.* 2.9. In like manner also that the women adorn themselves in modest apparel with shamefulnes and sobriety, not with broidered haire, or gold, or pearl, or costly array. [h] 1 *Cor.* 7.2—9. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband—— V.9.] But if they cannot contain, let them marry, for it is better to marry then to burn. [i] *Prov.* 5.19,20. Let her be as the loving kind and pleasant Roe; let her breast satisfy thee at all times, and be thou ravisht alwayes with her love. V.20.] And why wilt thou, my son, be ravished with a strange woman, and embrace the bosome of a stranger [k] 1 *Pet.* 3.7. Likewise, ye husbands, dwell with them according to knowledg, giving honour to the wife as unto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindred [l] *Prov.* 31.11—27,28. The heart of her husband doth safely trust in her; so that he shall have no need of spoile—— V.27. She looketh well to the wayes of her household, and eateth not the bread of idlenes: V.28.] Her children arise up and calle her blessed: her husband he also praiseth her [m] *Prov.* 5.8. Remove thy way from her, and come not nigh the door of her house. *Gen.* 39.8,9,10. But Joseph refused, and said unto his masters wife Behold my master knoweth not what is with me in the house, and he hath committeth all that he hath into my hand. V.9.] There is none greater in this house then I; neither hath he kept back any thing from me, but thee, because thou art his wife; How then can I do this great wickedness, and sin against God? V.10.] And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lye by her, or to be with her.

Q. *What are the sinnes forbidden in the seventh Commandement?*

A. The

A. The sinnes forbidden in the seventh Commandement, besides the neglect of the duties required [n], are, adultery, fornication [o], rape, incest [p], sodomy, and all unnatural lusts [q], all unclean imaginations, thoughts, purpose and affections [r], all corrupt or filthy communications, or listening thereunto [s]; wanton looks [t]; impudent, or light behaviour; immodest apparel [u]; prohibiting of lawful *, and dispensing with unlawful marriages [x]; allowing, tolerating, keeping of stewes, and resorting to them [y]; intangling vowes of single life [z]; undue delay of marriage [a]; having more wives or husbands then one, at the same time [b]; unjust divorce [c], or disertion [d]; idlenesse, gluttony, drunkennesse [e], unchast company [f], lascivious songs, books, pictures, dancings, stage-playes [g], and all other provocations to, or acts of uncleannesse either in our selves or others [h].

[n] *Prov.* 5.7. *Hear me now therefore, O ye children, and depart not from the words of my mouth.* * *Heb.* 3.4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Gal.* 5.19 Now the workes of the flesh are manifest, which are these, Adultery, Fornication, uncleanness, Lasciviousness, &c. [o] 2 *Sam.* 13,14. *Howbeit he (viz. Amnon) would not hearken unto her voice, but being stronger then she, forced her, and lay with her.* 1 *Cor.* 5.1. It is reported commonly that there is fornication among you, and such fornication as is not so much as to be named among the Gentiles, that one should have his fathers wife. [q] *Rom.* 1.24——26,27. Wherefore God also gave them up to uncleanness, through the lusts of their owne hearts, to dishonour their own bodies between themselves—— V.26.] For this cause God gave them up unto vile affections; for even their women did change the naturall use into that which is against nature. V.27.] And likewise also the men, leaving the naturall use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompence, of their error which was meet. *Lev.* 20.15,16. And if a man lye with a beast, he shall surely be put to death, and ye shall slay the beast. V.16.] If a woman approach unto any beast, and lye down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death: their blood shall be upon them. [r] *Matt.* 5.28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Matt.* 15.19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theefts, false witnesse,—&c. *Col.* 3.5. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. [s] *Eph.* 5.3,4. But fornication and all uncleanness; or covetousness, let it not be once named amongst you, as becometh Saints: V.4] Neither filthiness, nor foolish talking, nor jesting, which are not convenient. *Prov.* 7.5—21,22. That they may keep thee from the strange woman, from the stranger which flattereth with her words. V.21.] With much faire speech she caused him to yield, with the flattering of her lips she forced him. V.22.] He goeth after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks. [t] *Isa.* 3.16. Moreover the Lord saith, because the daughters of Sion are haughty, and walk with stretched-out necks, and wanton eyes, walking & mincing as they goe, and making a tinkling with their feet. 2 *Pet.* 2.14. Having eyes full of Adultry, and that cannot cease from sin, beguiling unstable soules, &c.—— [u] *Prov.* 7.10——13. And behold there met him a woman with the attire of an harlot, and subtil of heart—— V.13.] So she caught him and kissed him, and with an impudent face said unto him—— * 1 *Tim.* 4.3. Forbidding to marry, and Commanding to abstaine from meats, which God hath commanded to be received with thanksgiving of them who believe and know the truth. [x] *Levit.* 18. *from ver.* 1. *to the* 21. *Mark.* 6.18. For John said unto Herod, It is not lawful for thee to have thy brothers wife. *Mal.* 2.11,12. Judah hath dealt treacherously, and an abomination is com-

mitted in Israel, and in Jerusalem, for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of the strange God. V.12.] The Lord will cut off the man that doth this; the master and the scholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. † 1 *King.*15.12. And he (viz. Asa) took away the sodomites out of the land, and removed all the Idols that his fathers had made. 2 *King* 23.7. And he (viz. Josiah) brake down the houses of the Sodomites that were by the houses of the Lord, where the women wovechangings for the grove. *Deut.*23.17,18. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel, V.18.] Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any vow: for even both these are an abomination unto the Lord thy God. *Lev.*19.29 Do not prostitute thy daughter, to cause her to be a whore, least the land fall to whoredome and become full of wickedness. *Jer.*5.7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. *Prov.*7. 24, 25,26,27. Hearken unto me now therefore, O ye children, and attend to the words of my mouth V.25.] Let not thine heart decline to her wayes goe not astray in her paths. V.26.] For she hath cast down many wounded, yea many strong men have been slain by her. V.27.] Her house is the way to hell, going down to the chambers of death. ‡ *Matt.*19.10,11. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. V.11.] But he said unto them, all men cannot receive this saying, save they to whom it is given. ‡ 1 *Cor.*7.7,8,9. For I would that all men were even as I my self; but every man hath his proper gift of God, one after this manner, another after that. V.8.] I say therefore to the unmarried and widowes, It is good for them if they abide even as I. V.9.] But if they cannot contain, let them marry; for it is better to marry, then to burn. *Gen* 38.26. And Judah acknowleged them, and said, she hath bin more righteous then I; because I gave her not to Shelah my son; and he knew her again no more. ♭ *Mal.*2.14,15. Yet ye say, Wherefore? because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. V.15.] And did not he make one? yet had he the residue of the spirit; and wherefore one? that he might seek a godly seed; therefore take heed to your spirit, that ye deal not treacherously. *Matt.*19.5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. ♭ *Mal.*2.16. For the Lord, the God of Israel saith that he hateth putting away; for one covereth violence with his garment saith the Lord of hosts; therefore take heed to your spirits, that ye deal not treacherously. *Matt.*5.32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. ♮ 1 *Cor.*7.12,13. But to the rest I speak, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away. V.13.] And the woman which hath an husband that beleeveth not, and if he be pleased to dwell with her, let her not leave him. ♯ *Ezek.*16.49. Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her, and her daughters; neither did she strengthen the hand of the poor and needy. *Prov.*23.30——33——— They that tarry long at the wine; they that goe to seek new wine. V.31.] Look not upon the wine when it is red—— V.33.] Thine eyes shall behold strang women, and thy heart shall utter perverse things. ‡ *Gen.*39.10. And it came to pass as she spake to Joseph day by day, that he hearkned not unto her, to lye by her, or to be with her. *Prov.*5.8. Remove thy way far from her and come not neer the door of her house. ‡ *Eph.* 5:4.—— Neither filthiness, nor foolish, talking, nor jestings, which are not convenient but rather giving of thanks. *Ezek.*23.14,15,16. And that she encreased her whoredome; for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, V.15.] Girded with girdles upon their loynes, exceeding in died attire upon their heads, all of them Princes to look to, after the manner of the Babylonians of Caalde, the land of their nativity, V.16.] And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Caldea. *Isai* 23.15,16,17. And it shall come to pass in that day, that Tyre shall be forgotten 70. yeares according to the dayes of one King: after the end of 70. years shall Tyre sing as an harlot. V.16.] Take an Harp, goe about the city, thou harlot, thou hast been forgotten; make sweet melody, sing many songs that thou maist be remembred. V.17.] And it shall come to pass after the end of 70. years, that the Lord, will visit Tyre, and she shall turn to her hire, and commit fornication with all the kingdomes of the world upon the face of the earth.

Isay.

*Isa.*3.16. Moreover, the Lord ſaith, Becauſe the daughters of Sion are haughty, and walk with ſtretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinckling with their feet. *Mat.*6.22. And when the daughter of the ſaid Herodias came in, and danced and pleaſed Herod, and them that ſat with him, the King ſaid unto the damſel, Ask of me whatſoever thou wilt, and I will give it thee,—— &c. *Rom.*13.13. Let us walk honeſtly, as in the day, not in rioting and drunkenneſs, not in chambring and wantonneſs, not, &c. 1 *Pet.*4.3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquettings, and abominable idolatries. [h] 2 *Kin.* 9.30. And when Jehu was come to Jezreel Jezabel heard of it, and ſhe painted her face, and tired her head, and looked out at a window. *Compared with Jer.*4.30. And when thou art ſpoiled, what wilt thou do? though thou cloatheſt thy ſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thy ſelf fair; thy lovers will deſpiſe thee, they will ſeek thy life: *and with Ezek.*23.40. And furthermore, ye have ſent for men to come from far, unto whom a meſſenger was ſent; and lo they came for whom thou didſt waſh thy ſelf, paintedſt thine eyes, and deckedſt thy ſelf with ornaments.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou ſhalt not ſteal*[i].]

[i] *Exod.*20.15.

Q. *What are the duties required in the eighth Commandment?*

A. The duties required in the eighth Commandment, are, truth, faithfulneſſe, and juſtice in contracts, and commerce between man and man[k]; rendring to every one his due[l]; reſtitution of goods unlawfully detained from the right owners thereof[m];

[k] *Pſal.*15.2——4. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.—— V.4.]—— he that ſweareth to his own hurt, and changeth not. *Zech.*7.4.——10. Then came the word of the Lord of hoſts unto me, ſaying,—— V.10.] And oppreſs not the widdow, nor the fatherleſs, nor the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart. *Zech.*8.16,17. Theſe are the things that ye ſhall do, Speak every man the truth to his neighbour, execute the judgment of truth and peace in your gates. V.17.] And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath; for all theſe are things that I hate, ſaith the Lord. [l] *Rom.*13.7. Render therefore to all their dues; tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour. [m] *Lev.*6.2,3,4,5. If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lye to his neighbour in that which was delivered him to keep, or in fellowſhip, or in any thing taken away by violence, or hath deceived his neighbour; V.3.] Or have found that which was loſt, and lyeth concerning it, and ſweareth falſely; in any of all theſe that a man doth, ſinning therein: V.4.] Then it ſhall be becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found. V.5.] Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his Treſpaſs-offering. *Compared with Luke* 19.8. And Zacheus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by falſe accuſation, I reſtore him four fold.

giving, and lending freely, according to our abilities, and the neceſſities of others[n]; moderation of our judgments, wills, and affections, concerning worldly goods[o]; a provident care and ſtudy to get[p], keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our condition[q]; a lawful calling[r], and diligence in it[s]; frugality[t], avoiding unneceſſary law-ſuits[u], and ſuretyſhip, or other like ingagements *; and an endeavour by all juſt, and lawful means, to procure, preſerve, and further the wealth and out-

[l] *Luk.6.30.—38* Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again.— V. 38.] Give, and it ſhall be given unto you, good meaſure, preſſed down, and ſhaken together, and running over ſhall men give into your boſome; for with the ſame meaſure that you mete, it ſhall be meaſured to you again *1 Joh.3.17.* But whoſo hath this worlds good, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? *Eph.4.28.* Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. *Gal.6.10.* As we have therefore opportunity, let us do good unto men, eſpecially unto them that are of the houſhold of faith. [o] *1 Tim.6.6,7,8,9.* But godlineſſe with contentement is great gain. V.7.] For we brought nothing into this world, and it is certain we can carry nothing out. V.8.] And having food and raiment, let us be therewith content. V.9.] But they that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. *Gal.6.14.* But God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified to me, and I unto the world. [p] *1 Tim.5.8.* But if any provide not for his own, eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an infidel. [q] *Prov.27. from v.23. to the end.* Be thou diligent to know the ſtate of thy flocks, and look well to thy herds. V.24.] For riches are not for ever,—— &c. *Eccleſ.2.24.* There is nothing better for a man, then that he ſhould eat and drink, and make his ſoul enjoy good in his labour: This alſo I ſaw was from the hand of God. *Eccl.3.12,13.* I know that there is no good in them, but for a man to rejoice and do good in his life; V.13.] And alſo that every man ſhould eat and drink, and enjoy the good of all his labours; it is the gift of God. *1 Tim.6.17,18.* Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things richly to enjoy. V.18.] That they do good, that they be rich in good works, ready to diſtribute, willing to communicate. *Iſa.38.1.* In thoſe dayes was Hezekiah ſick unto death; and Iſaiah the Prophet came to him, and ſaid, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt dye, and not live. *Mat.11.8.*—— Behold, they that wear ſoft clothing are in kings houſes. [r] *1 Cor.7.20.* Let every man abide in the ſame calling wherein he was called. *Gen.2.15.* And the Lord God took the man, and put him into the garden of Eden, to dreſs it and to keep it. *Gen.3.19.* In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground, &c. [s] *Eph.4.28.* Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. *Pro.10.4.* He becometh poor that dealeth with a ſlack hand; but the hand of the diligent maketh rich. [t] *Joh.6.12.* When they were filled, he ſaid unto his Diſciples, Gather up the fragments that remain, that nothing be loſt. *Prov.21.20.* There is treaſure to be deſired, and oil in the dwellings of the wiſe; but a fooliſh man ſpendeth it up. [u] *1 Cor.6. from verſ.1. to ver.9.* Dare any of you having a matter againſt another, go to law before the unjuſt, and not before the Saints? —— *and ſoon.* * *Pro.6. From verſe 1. to ver.6.* My ſon if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, &c.—— *Prov.11.15.* He that is ſurety for a ſtranger ſhall ſmart for it, and he that hateth ſuretiſhip is ſure.

ward

ward estate of others, as well as our own[x].

[x] *Lev.* 25. 35. And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. *Deut.* 22. 1, 2, 3, 4. Thou shalt not see thy brothers ox, or his sheep go astray, and hide thy self from them, thou shalt in any case bring them back again unto thy brother. V. 2.] And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. V. 3.] In like manner shalt thou do with his Ass, and with his raiment, and with all lost things of thy brothers that thou hast found; thou mayst not hide thy self. V. 4.] Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again. *Exod.* 23. 4, 5. If thou meet thine enemies ox or ass going astray, thou shalt surely bring it back to him again. V. 5.] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. *Gen.* 47. 14, 20. And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and he brought the money into Pharaohs house.——— V. 20.] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. *Phil.* 2. 4. Look not every man at his own things, but every man also upon the things of others. *Mat.* 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self.

Q. *What are the sins forbidden in the eighth Commandment?*

A. The sins forbidden in the eighth Commandment, besides the neglect of the duties required[y], are, theft[z], robbery[a], man-stealing[b], and receiving any thing that is stolne[c]; fraudulent dealing[d], false weights and measures[e], removing land-marks[f]; injustice and unfaithfulnesse in contracts between man and man[g], or in matters of trust[h];

[y] *Gen.* 2. 15, 16. If a brother or sister be naked, and destitute of daily food, V. 16.] And one of you say to them, Depart in peace; be ye warmed, and filled; but give them not those things which are needful to the body, what doth it profit? 1 *John* 3. 17. But whoso hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [z] *Eph.* 4. 28. Let him that stole steal no more, but rather, &c.—— [a] *Psal.* 62. 10. Trust not in oppression, become not vain in robbery, &c. [b] 1 *Tim.* 1. 10. [The law was made] For whoremongers, for defilers of themselves with mankind, for men-stealers, for lyers, &c. and if there be any other thing contrary to sound doctrine. [c] *Pro.* 29. 24. Whoso is partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not. *Psal.* 50. 18. When thou sawest a thief, thou consentedst with him, &c. [d] 1 *Thes.* 4. 6. That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forewarned you and testified. [e] *Prov.* 11. 1. A false balance is an abomination to the Lord; but a just weight is his delight. *Pro.* 20. 10. Diverse weights, and diverse measures, both of them are alike abomination to the Lord. [f] *Deut.* 19. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, &c. *Pro.* 23. 10. Remove not the old land-mark; and enter not into the fields of the fatherless. [g] *Amos* 8. 5.——— Saying, When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat; making the Ephah small, and the shekel great, and falsifying the balances by deceit? *Psal.* 37. 21. The wicked borroweth and payeth not again; but the righteous sheweth mercy and giveth. [h] *Luk.* 16. 10, 11, 12. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. V. 11.] If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches? V. 12.] And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

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oppreſſion [i], extortion [k], uſury [l], bribery [m], vexatious law-ſuits [n], unjuſt incloſures, and depopulations [o]; ingroſſing commodities to enhance the price [p], unlawful callings [q], and all other unjuſt, or ſinful wayes of taking, or with-holding from our neighbour what belongs to him, or of inriching our ſelves [r]: covetouſneſſe [s], inordinate prizing and affecting worldly goods [t]; diſtruſtful and diſtracting cares and ſtudies in getting, keeping, and uſing them [u], envying at the proſperity of o-

[i] Ezek. 22.29. The people of the land have uſed oppreſſion, and exerciſed robbery, and vexed the poor and needy; yea they have oppreſſed the ſtranger wrongfully. *Lev.* 25.17. Ye ſhall not therefore oppreſſe one another; but thou ſhalt fear thy God: for I am the Lord your God. [k] *Mat.* 23.25. Wo unto you Scribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and platter, but within they are full of extortion and exceſſe. *Ezek.* 22.12. In thee have they taken gifts, to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord. [l] *Pſal.* 15.5. He that putteth not out his mony to uſury, nor taketh a reward againſt the innocent; he that, &c.—— [m] *Job* 15.34. For the congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the Tabernacle of bribery. [n] 1 *Cor.* 6.6,7,8. But brother goeth to law with brother, and that before the unbelievers. V.7.] Now therefore there is utterly a fault among you, becauſe ye go to law one with another. Why do ye not rather take wrong? Why do you not rather ſuffer your ſelves to be defrauded? V.8.] Nay, you do wrong, and defraud, and that your brethren. *Prov.* 3.29,30. Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. V.30.] Strive not with a man without cauſe, if he have done thee no harm. [o] *Iſa.* 5.8. Wo unto them that join houſe to houſe, and lay field to field, till there be no place, that they may be placed alone, in the midſt of the earth. *Mich.* 2.2. And they covet fields, and take them by violence; and houſes, and take them away; ſo they oppreſſe a man and his houſe, even a man and his heritage. [p] *Prov.* 11.26. He that withholdeth corn the people ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it. [q] *Act.* 19.19.—— 24,25. Many alſo of them which uſed curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it 50000 pieces of ſilver.—— V.24.] For a certain man named Demetrius, a Silver-ſmith, who made ſilver ſhrines for Diana brought no ſmall gain unto the Craftſ-men. V.25.] Whom he called together, with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth. [r] *Job* 20.19. Becauſe he hath oppreſſed and forſaken the poor, becauſe he hath violently taken away an houſe which he built not. *Jam.* 5.4. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cryes of them which have reaped are entred into the ears of the Lord of Sabbath. *Prov.* 21.6. The getting of treaſures by a lying tongue, is a vanity toſſed too and fro of them that ſeek death. [s] *Luk.* 12.15. And he ſaid unto them, Take heed, and beware of covetouſneſſe: for a mans life conſiſteth not in the abundance of the things that he poſſeſſeth. [t] 1 *Tim.* 6.5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſſe: from which withdraw thy ſelf. *Col.* 3.2. Set your affections on things above, not on things on the earth. *Prov.* 23.5. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings: they flee away as an Eagle towards heaven. *Pſal.* 62.10.—— If riches increaſe, ſet not your heart upon them. [u] *Mat.* 6.25.—31.—34. Therefore I ſay unto you, take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on; is not the life more then meat? and the body then raiment?—— V.31.] Therefore take no thought, ſaying, What ſhall we eat? or, &c.—— V.34.] Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf; ſufficient to the day is the evil thereof. *Eccl.* 5.12. The ſleep of a labouring man is ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep.

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thers *: as likewise idleneſs x, prodigality, waſtful gaming, and all other wayes whereby we do unduly prejudice our own outward eſtate y: and defrauding our ſelves of the due uſe and comfort of that eſtate which God hath given us z.

* *Pſal.* 73. 3. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. *Pſal.* 37. 1—7. Fret not thy ſelf becauſe of evil doers, nor be thou envious againſt the workers of iniquity.—— V. 7.] Reſt in the Lord, and wait patiently for him; fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs. x 2 *Theſ.* 3. 11. For we hear that there are ſome who walk among you diſorderly, working not at all, but are buſie-bodies. *Pro.* 18. 9. He alſo that is ſlothful in his work, is brother to him that is a great waſter. y *Prov.* 21. 17. He that loveth pleaſure ſhall be a poor man; he that loveth wine and oil ſhall not be rich. *Prov.* 23. 20, 21. Be not among wine-bibbers, among riotous eaters of fleſh. V. 21.] For the drunkard and glutton ſhall come to poverty, and drowſineſs ſhall cloth a man with rags. *Prov.* 28. 19. He that tilleth his land ſhall have plenty of bread: but he that followeth after vain perſons ſhall poverty enough. z *Eccl.* 4. 8. There is one alone, and there is not a ſecond, ye he hath neither child nor brother; yet there is no end of all his labour, nor is his eye ſatisfied with riches, neither ſaith he, For whom do I labour, and bereave my ſoul of good? This is alſo vanity; yea it is a ſore evil. *Eccl.* 6. 2. A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof; but a ſtranger eateth it. This is vanity, and an evil diſeaſe. 1 *Tim.* 5. 8. But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an infidel.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſs againſt thy neighbour* a.] a *Exod.* 20. 16.

Q. *What are the duties required in the ninth Commandment?*

A. The duties required in the ninth Commandment are, the preſerving and promoting of truth between man and man b, and the good name of our neighbour as well as our own c: appearing, and ſtanding for d, and from the heart e, ſincerely f, freely g,

b *Zech.* 8. 16. Theſe are the things that ye ſhall do, Speak every man truth to his neighbour, execute the judgment of truth and peace in your gates. c 3 *John* ver. 12. Demetrius hath good report of all men, and of the truth it ſelf; yea, and we alſo bear record: and ye know that our record is true. d *Prov* 31. 8, 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor. V. 9.] Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. e *Pſal.* 15. 2. He that walketh uprightly, and worketh righteouſneſſe, and ſpeaketh the truth from his heart. f 2 *Chron.* 19. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart. g 1 *Sam.* 19. 4, 5. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the King ſin againſt his ſervant, againſt David; becauſe he hath not ſinned againſt thee, and becauſe his works to thee-ward have been very good, V. 5.] For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought great ſalvation for all Iſrael: thou ſaweſt it, and didſt rejoice. Wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

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cleerly [h], and fully [i], speaking the truth, and onely the truth, in matters of judgement and justice [k], and in all others things whatsoever [l]; a charitable esteem of our neighbours [m]; loving, desiring, and rejoycing in their good name [n], sorrowing for [o], and covering of their infirmities [p]; freely acknowledging their gifts and graces [q]; defending their innocency [r]; a ready receiving of a good report [s], and unwillingnesse to admit of an evil report

[h] *Jos.*7.19. And Josuah said unto Achan, my son, give I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me. [i] 2 *Sam.*14,18,19,20. Then the King answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said let my Lord the King now speak. V.19.] And the King said, Is not the hand of Joab with thee in all this? and the woman answered and said, As thy soul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath spoken: for thy servant Joab he bad me, and he put all these words in the mouth of thine hand-maid, V.20.] To fetch about this forme of speech, hath thy servant Joab done this thing; and my Lord is wise, &c.—— [k] *Lev.*19.15. Yee shall doe no unrighteousnes in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousnes shalt thou judge thy neighbour. *Prov.*14.5——25. A faithful witnes will not lye, but a false witnes will utter lyes, Verse 25.] A true witnesse delivereth soules, but a deceitful witnesse speaketh lies. [l] 2 *Cor.*1.17,18. When I therefore was thus minded, did I use lightnes? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? V.18.] But as God is true, our word toward you was not yea and nay. *Eph.*4.25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. [m] *Heb.*6.9. But beloved, we are perswaded better things of you, and things that accompany Salvation 1 *Cor.*13.7. [Charity] beareth all things, believeth all things, hopeth all things, endureth all things. [n] *Rom.*1.8. First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 *Joh. ver.*4.] I rejoyce greatly that I found of thy children walking in the truth, as we have received a Commandment from the father. 3 *Joh. ver.*3,4.] For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth, V.4.] I have no greater joy, then to hear that my children walk in the truth. [o] 2 *Cor.*2.4 For out of much affliction and anguish of heart I wrote to you, with many teares; not that you should be grieved, but that ye might know the love which I have more abundantly towards you. 2 *Cor.*12.21.——And least when I come again my God will humble me among you, and that I shall bewail many, who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousnes which they have committed. [p] *Prov.*17.9. He that covereth a transgression seeketh love; but he that repeateth a matter separeth very friends. 1 *Pet.*4.8. And above all things have fervent charity among your selves; for charity shall cover a multitude of sinns. [q] 1 *Cor.*1.4,5——7. I thank my God alwayes in your behalfe for the grace of God which is given by Jesus Christ. V.5.] That in every thing ye are enriched by him in all utterance, and in all knowledg—— V.7] So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ. 2 *Tim.*1.4,5—— Greatly desiring to see thee being mindful of thy teares, that I may be filled with joy, V.5.] When I call to remembrance thine unfeigned faith that is in thee, which dwell first in thy Grand-mother Lois, and thy mother Eunice; and I am perswaded that in thee also [r] 1 *Sam.*22.14. Then Ahimelech answered the King and said, And who is so faithful among all thy servants as David which is the Kings son in-law, and goeth at thy bidding, and is honorable in thy house? [s] 1 *Cor.*13.6,7. [Charity] rejoyceth not in iniquity, but rejoyceth in the truth; V.7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

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concerning them [t], discouraging tale-bearers [u], flatterers *, and slanderers [x]; love and care of our own good name, and defending it when need requireth [y], keeping of lawful promises [z], studying and practising of whatsoever things are true, honest, lovely, and of good report [a].

[t] *Psal.*15.3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproch against his neighbour. [u] *Prov.*25.23. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refreshеth the soul of his master. * *Prov.*26.24,25. He that hateth dissembleth with his lips, and layeth up deceit within him: V.25.] When he speaketh fair, believe him not, for there are seven abominations in his heart. [x] *Psal.*101.5. Whoso privily slandereth his neighbour, him will I cut off, &c. [y] *Prov.*22.1: A good name is rather to be chosen then great riches; and loving favour then silver and gold. *Joh.*8.49. Jesus answered, I have not a devil: but I honour my father, and ye do dishonour me. [z] *Psal.*15.4. ——He that sweareth to his own hurt, and changeth not. [a] *Phil.*4.8. Finally, brethern, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, and if there be any praise, think on these things.

Q. *What are the sins forbidden in the ninth Commandment?*

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own [b], especially in publick judicature [c], giving false evidence [d], suborning false witnesses [e], wittingly appearing and pleading for an evill cause, outfacing

[b] 1 *Sam.*17.28. Eliab his elder brother heard when he spake unto the men: and Eliabs anger was kindled against David, and he said, why camest thou down hither, and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart, &c. 2 *Sam.*16.3 And the King said, and where is thy masters son? And Ziba said to the King, behold he abideth at Jerusalem: for he said to day shall the house of Israel restore me the Kingdome of my father. 2 *Sam.* 1.9,10——15,16. He said unto me again, stand I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. V.10.] So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen; and I took the crown that was on his head, and the bracelets from his arm, and have brought them hither to my lord.—— V.15.] And David called one of the young men, and said, go fall upon him. And he smote him, that he died. V.16.] And David said unto him, thy blood is upon thy head; for thy mouth hath testified against thee, saying I have slain the Lords anointed. [c] *Lev.*19.15. Ye shall doe no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. *Hab.*1.4. Therefore the law is slacked, and judgment doth never goe forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. [d] *Prov.* 19.5. A false witness shall not be unpunished, and he that speaketh lyes shall not escape. *Prov.*6.16 ——19. There are six things which the Lord hateth, yea seven are an abomination unto him —— V.19.] A false witness that speaketh lies, and he that soweth discord among brethren. [e] *Act.* 6.13. And they set up false witness, who said, this man ceaseth not to speak blasphemous words against this holy place and the Law.

and covet-bearing the truth [f], passing unjust sentence [g]; calling evil good, & good evil, rewarding the wicked according to the work of the righteous, & the righteous according to the work of the wicked [h]; forgery [i], concealing the truth, undue silence in a just cause [k], and holding our peace when iniquity calleth for either a reproof from our selves [l], or complaint to others [m]; speaking the truth unseasonably [n], or maliciously to a wrong end [o], or perverting it to a wrong meaning [p], or in doubtful and equivocal ex-

[f] *Jer.* 9.3——5. And they bend their tongue like their bow, for lyes: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and know not me, saith the Lord.—V.5.] And they will deceive every one his neighbour, and will not speak the truth, they have taught their tongue to speak lies, and weary themselves to commit iniquity. *Act.* 24.1-5. And when he was called forth Tertullus begun to accuse him saying &c.—V.5.] For we have found this man a pestilent fellow, and a mover of sedition amongst all the Jewes throughout the world, and a ringleader of the sect of the Nazarens. *Psal.* 12.3,4. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, V.4] Who have said, with our tongue we will prevail, our lips are our own; who is Lord over us? *Ps.* 52.1,2,3,4. Why boasteth thou thy self in mischief, O thou mighty man? the goodness of God endureth continually. V.1.] Thy tongue deviseth mischief, like a sharp rasor, working deceitfully, V.3.] Thou lovest evil more then good, and lying rather then to speak righteousness, Selah. V.4.] Thou lovest all devouring words, O thou deceitful tongue. [g] *Prov.* 17.15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord. 1 *King.* 21. *from ver.* 9. *to the* 14. And Jezebel wrote in the letters, saying, proclaime a fast, and set Naboth on high, and set two men, sons of Belial, before him to bear witness against him saying, Thou didst blaspheme God and the King, and then carry him out and stone him. V.11.] And the men of the city even the Elders and the Nobles did so as Jezebel had sent unto them.——And they stoned him with stones that he dyed. [h] *Isai.* 5.23. Who justify the wicked for a reward, and take away the righteousness of the righteous from him. [i] *Psal.* 119.69. The proud have forged a lye against me: but I will keep, &c. *Luke.* 19.8. And Zacheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation, I restore him four-fold *Luke.* 16.5,6,7. So he called every one of his Lords debtors unto him, and said unto the first, how much owest thou unto my Lord? V.6.] And he said an hundred measures of oyle. And he said unto him, Take thy bill, and write fifty. V.7.] Then said he to another, &c. [k] *Lev.* 5.1. And if a soul sin, and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. *Deut.* 13.8.——Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. *Act.* 5.3——8,9. But Peter said, Ananias, why hath Satan filled thy heart, to lye to the Holy Ghost, and to keep back part of the price of the land? V.8.] And Peter answered unto her, tell me whether ye sold the land for so much? And she said, yea, for so much. V.9.] Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? Behold the feet of, &c.——2 *Tim.* 4.16. At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. [l] 1 *King.* 1.6. And his father had not displeased him at any time in saying, why hast thou done so? *Leu.* 19.17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy brother, and not suffer sin upon him. [m] *Isai.* 59.4. None called for justice, nor any pleadeth for truth; they trust in vanity, and speak lyes; they conceive mischief, and bring forth iniquity. [n] *Prov.* 29.11. A fool uttereth all his mind; but a wise man keepeth it till afterwards. [o] 1 *Sam.* 22.9,10. Then answered Doeg the Edomite who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. V.10.] And he enquired of the Lord for him, and gave him victuals, and the sword of Goliah the Philistim. *Compared with* *Psal.* 52.1,2,3,4. A Psalm of David when Doeg the Edomite came and told Saul, &c.——V.1.] Why bosteth thou thy self in mischief, O mighty man? the goodness of God, &c. *and so on to v.5.* [p] *Psal.* 56.6. Every day they wrest my words; all their thoughts are against me for evil. *Joh.* 2.19. Jesus answered, and said unto them, Destroy this Temple, and in three dayes I will raise it up. *Compared with* *Matt.* 26.60,61.——At the last came two false witnesses, V.61.] And said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes.

pressions

pressions to the prejudice of truth or justice [n], speaking untruth [r], lying [s], slandering [t], back-biting [u], detracting [x], talebearing [y], whispering [z], scoffing [a], reviling [b], rash [c], harsh [d], and partial censuring [e], misconstruing intentions, words and actions [f], flattering [g], vain-glorious boasting [h], thinking or speaking too highly or too

[n] *Gen.* 3. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil. *Gen.* 26. 7-9. And the men of the place asked him of his wife; and he said, she is my sister; for he feared to say she is my wife, lest, &c. [r] *Isai.* 59. 13. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falshood. [s] *Lev.* 19. 11. Ye shall not steal, nor deal falsly, nor lie one to another. *Col.* 3. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. [t] *Psal.* 50. 20. Thou sittest and speakest against thy brother, thou slanderest thine own mothers son. [u] *Psal.* 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor. [x] *Jam.* 4. 11. Speak not evil one of another, Brethren, he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. *Jer.* 38. 4. Therefore the Princes said unto the King, we beseech thee let this man be put to death, for thus he weakeneth the hands of the men of war that remain in the city, and of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt. [y] *Lev.* 19. 16. Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the good of thy neighbor. I am the Lord. [z] *Rom.* 1. 29, 30. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, V. 30.] Back-biters, haters of God, &c. [a] *Gen.* 21 6. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. *Compared with Gal.* 4. 29. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. [b] 1 *Cor.* 6. 10. Nor thieves, nor covetous, nor revilers, nor drunkards, nor extortioners, shall inherit the kingdom of God. [c] *Matt.* 7. 1. Judge not, that ye be not judged. [d] *Act.* 28. 4. No doubt, this man is a murderer; whom though he hath escaped the sea, yet vengeance suffereth not to live. [e] *Gen.* 38. 24. And it came to pass about three moneths after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot, and also behold, she is with child by whoredom; and Judah said, Bring her forth, and let her be burnt. *Rom.* 2 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self, for thou that judgest dost the same things. [f] *Neh.* 6. 6, 7, 8. In which [letter that Sanballat sent] was written, it is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel, for which cause thou buildest the wall, that thou maist be their King, according to these words. V. 7.] And thou hast also appointed Prophets to preach of thee at Jerusalem, saying, There is a King in Judah, and now shall it be reported to the King, according to these words, Come now therefore, and let us take counsel together. V. 8.] Then I sent unto him saying, There are no such things done as thou saist, but thou fainest them out of thine own heart. *Rom.* 3. 8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. *Psal.* 69. 10. When I wept and chastened my soul with fasting, that was to my reproach. 1 *Sam.* 1. 13, 14, 15. Now Hannah she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. V. 14.] And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. V. 15.] And Hannah answered and said, no, my Lord, I am a woman of a sorrowful spirit, I have drunk neither wine, &c. 2 *Sam.* 10. 3. And the Princes of the children of Ammon said unto Hanun their Lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it? [g] *Psal.* 12. 2, 3. They speak vanity every man with his neighbor, with flattering lips, and with a double heart doth he speak. V. 3.] The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. [h] 2 *Tim.* 3. 2. For men shall be lovers of themselves, covetous, boasters, &c.

meanly of our selves or others [h], denying the gifts and graces of God [i], aggravating smaller faults [k], hiding, excusing, or extenuating of sins when called to a free confession [l], unnecessary discovering of infirmities [m], raising false rumours [n], receiving and countenancing evil reports [o], and stopping our ears against just defence [p], evil suspition [q], envying or grieving at the deserved credit of any [r], endeavouring or desiring

[h] Luk. 18. 9. —— 14. And he spake this Parable to certain that trusted in themselves, That they were righteous, and despised others. —— V. 14.] And the Pharisee stood up, and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. Rom. 12. 16. —— Mind not high things, but condescend to men of low estate; be not wise in your own conceits. [i] 1 Cor. 4. 6. And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that you might learn of us not to think of men, above that which is written, that no one of you be puffed up for one against another. Act. 12. 22. And the people gave a shout, saying, It is the voice of God, and not of man! Exod. 4. 10, 11, 12, 13, 14. And Moses said, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but am slow of speech, and of a slow tongue. V. 11.] And the Lord said unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? V. 12.] Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. V. 13.] And he said, O my Lord, send, I pray thee, by the hand of him, whom thou wilt send. V. 14.] And the anger of the Lord was kindled against Moses, &c. [k] Job 27. 5, 6. God forbid that I should justifie you: till I dye I will not remove mine integrity from me. V. 6.] My righteousnesse I will hold fast, and not let it go: my heart shall not reproach me as long as I live. Job 4. 6. Is not this thy fear, thy confidence, the uprightnesse of thy wayes, and thy hope? [l] Mat. 7. 3, 4, 5. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam which is in thine own eye? V. 4.] Or how wilt thou say to thy brother, Let me pull out, &c? V. 5.] Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brothers eye. [m] Prov. 28. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy. Prov. 30. 20. Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, I have done no wickednesse. Gen. 3. 12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. V. 13.] —— and the woman said, The Serpent beguiled me, and I did eat. Jer. 2. 35. Yet thou saist, Because I am innocent, surely his anger shall turn from me: behold I will plead with thee, because thou saist, I have not sinned. 2 Kin. 5. 25. —— and Elisha said to him, Whence comest thou Gehazi? And he said, Thy servant went no whither. Gen 4. 9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brothers keeper? [n] Gen. 9. 22. And Cham the father of Canaan saw the wickednesse of his father, and told his two brethren without. Prov. 25. 9, 10. Debate thy cause with thy neighbour himself, and discover not a secret to another. V. 10.] Lest he that heareth it put thee to shame, and thine infamy turn not away. [o] Exod. 23. 1. Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witnesse. [p] Prov. 29. 12. If a Ruler hearken to lies, all his servants are wicked. [q] Act. 7. 56, 57. And Stephen said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. V. 57.] Then they cryed out with a loud voice, and stopped their ears, and ran upon them with one accord. Job 31. 13, 14. If I did despise the cause of my man servant, or maid-servant, when they contended with me; V. 14.] What then shall I do, when God riseth up? and when he visiteth, what shall I answer him? [r] 1 Cor. 13. 5. [Charity] doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 1 Tim. 6. 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. [s] Num. 11. 29. And Moses said unto him, Enviest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. Mat. 21. 15. And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased

to impair it[s], rejoicing in their disgrace and infamy[t], scornful contempt[u], fond admiration[*], breach of lawful promises[x], neglecting such things as are of good report[y], and practising or not avoiding our selves, or not hindring, what we can in others, such things as procure an ill name[z].

[s] *Ezra* 4.12,13. Be it known unto the King, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and bad city, and have set up the walls, &c. V.15.] Be it known now unto the King, that if this City be built, and the walls set up again, they will not pay toll, tribute, and custome, and so thou shalt endamage the revenue of the Kings. [t] *Jer.*48.27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy. [u] *Psal.*35.15,16.——21. But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together, &c.—— V.16.] Which hypocritical mockers in feasts they gnashed upon me with their teeth.—— V.21.] Yea they opened their mouth wide against me, and said, Aha, Aha, our eye hath seen it. *Mat.*27.28,29. And they stripped him, and put on him a scarlet robe. V.29.] And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and said, Hail, King of the Jewes [*] *Jude* ver.16. These are murmurers, complainers, walkers after their own lusts, and their mouth speaks great swelling words, having mens persons in admiration because of advantage. *Act.*12.22. And the people gave a great shout, saying, It is the voice of a God, and not of a man! [x] *Rom.*1.31. Without understanding, Covenant-breakers, &c. 2 *Tim.*3.3. Without natural affection, Truce-breakers, false accusers, &c. [y] 1 *Sam.*2.24. Nay my sons; for it is no good report that I hear, ye make the Lords people to transgresse. [z] 2 *Sam.*13.12,13. And she [Tamar] answered Amnon, Nay, my brother, do not force me; for no such thing ought to be done in Israel, do not thou this folly. V.13.] And I, whether shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel; now therefore, &c.—— *Prov.*5.8,9. Remove thy way far from her, and come not nigh the door of her house. V.9.] Lest thou give thine honour unto others, and thy years unto the cruel. *Prov.*6.33. A wound and dishonour shall he get, and his reproach shall not be wiped away.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours*[a].]

[a] *Exod.*20.17.

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment are, such a full contentment with our own condition[b], and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affec-

[b] *Heb.*13.5. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. 1 *Tim.*6.6. But godliness with contentment is great gain.

sections touching him tend unto and further all that good which is his [e].

[e] Job 31. 29. If I rejoyced at the destruction of him that hated me, or lift up my self when evil found him. Rom 12.15. Rejoice with them that do rejoice, and weep with them that weep. Psal. 122.7,8,9. Peace be within thy walls, and prosperity within thy palaces. V.8.] For my brethren and companions sake, I will now say, Peace be within thee. V.9.] Because of the house of the Lord our God, I will seek thy good. 1 Tim. 1.5. Now the end of the Commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned. Esth. 10.3. For Mordecai the Jew was next unto King Ahasuerus, and great among the Jewes, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. 1 Cor. 13. 4,5,6,7. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not her self, is not puffed up. V.5.] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. V.6.] Rejoiced not in iniquity, but rejoiceth in the truth. V.7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment [d], are, discontentment with our own estate [e], envying [f], and grieving at the good of our neighbours [g], together with all inordinate motions and affections to any thing that is his [g].

[d] 1 King. 21.4. And Ahab came into his house heavy and displeased, because of the word which Naboth had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 5.13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. [e] 1 Cor. 10.10. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. [f] Gal. 5.26. Let us not be desirous of vain glory, provoking one another, envying one another. Jam. 3.14.—16. But if you have bitter envying and strife in your hearts, glory not, and lye not against the truth.—V.16. For where envying and strife is, there is confusion, and every evil work [g] Psal. 112.9,10. He hath dispersed, he hath given to the poor; his righteousnesse endureth for ever, his horn shall be exalted for ever. V.10.] The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Neh. 2.10. When Sanballat the Horonite, and Tobiah the servant the Ammonite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. [g] Rom. 7.7,8. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. V.8.] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence; for without the law sin was dead. Rom. 13.9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witnesse, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Col. 3.5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Deut. 5.21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbours.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able, either of himself[h], or by any grace received in this life, perfectly to keep the Commandments of God[i], but doth daily break them in thought[k], word, and deed[l].

[h] *Jam.* 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. *Job.* 15. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Rom.* 8. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemneth sin in the flesh. [i] *Eccl.* 7. 20. For there is not a just man upon earth, that doth good, and sinneth not. 1 *Joh.* 1. 8.—10. If we say that we have no sin, we deceive our selves, and the truth is not in us.—— V. 10.] If we say that we have not sinned, we make him a lyar, and his word is not in us. *Gal.* 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: So that ye cannot do the things that ye would. *Rom.* 7. 18, 19. For I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me; but how to perform that which is good I find not. V. 19.] For the good that I would, I do not; but the evil that I would not, that do I. [k] *Gen.* 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen.* 8. 21.—— And the Lord said in his heart, I will not again curse the ground any more for mans sake: for the imagination of mans heart is evil from his youth, &c. [l] *Rom.* 3. from ver. 9. to ver. 22.—— for we have before proved that both Jewes and Gentiles that they are under sin. V. 10.] As it is written, There is none righteous, no not one. V. 11.] There is none that understandeth, there is none that seeketh after God. V. 12.] They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one. V. 13.] Their throat is an open sepulchre, &c.—— V. 20.]—— that every mouth may be stopped, and all the world may become guilty before God. *Jam.* 3. from ver. 2. to ver. 13. For in many things we offend all; &c.——

Q. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the the sight of God then others[m].

[m] *Joh.* 19. 11. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. *Ezek* 8. 6.—13.—15. But turn thee yet again, and thou shalt see greater abominations.—— V. 13.] Turn thee yet again, and thou shalt see greater abominations that they do.—— V. 15.] Turn thee yet again, and thou shalt see greater abominations then these. 1 *Joh.* 5. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. *Psal* 78. 17.—32.—56. And they sinned yet more against him, by provoking the most High in the wilderness.—— V. 32.] For all this they sinned still, &c.—— V. 56.] Yet they tempted, and provoked the most high God, and kept not his testimonies.

Q. *What*

Q. What are those aggravations which make some sins more heinous then others?

A. Sins receive their aggravations,

From the persons offending[n]; if they be of ripe age[o], greater experience, or grace[p]; eminent for profession[q], gifts[r], place[s], office[t]; guides to others[v], and whose example is likely to be followed by others[x].

From the parties offended[x]; if immediately a-

[n] *Jer.* 2.8. The Priests said not, Where is the Lord? and they that handle the Law knew me not: the Pastors also transgressed against me: and the Prophets prophesied by Baal, and walked after things that do not profit. [o] *Job* 32.7.——9. I said, Dayes should speak, multitude of years should teach wisdom.—— V.9.] Great men are not always wise, neither do the aged understand judgment. *Eccl.* 4.13. Better is a poor and a wise child, then an old and foolish King, who will no more be admonished. [p] 1 *King.* 11.4.——9. For it came to pass when Solomon was old, that his wives turned away his heart after other gods, &c.—— V.9.] And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. [q] 2 *Sam.* 12.14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely dye. 1 *Cor.* 5.1. It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his fathers wife. [r] *Gen.* 4.17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin. *Luk.* 12.47,48. And that servant that knew his masters will, and prepared not himself, nor did accordingly, shall be beaten with many stripes. V.48.] But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: For unto whom much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more. [s] *Jer.* 5.4,5. Therefore I said, Surely these are poor, they are foolish, they know not the way of the Lord, nor the judgment of their God. V.5.] I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bands. [t] 2 *Sam.* 12.7,8,9. And Nathan said unto David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee King over Israel, &c.—— V.8.] And I gave thee thy masters house, and his wives into thy bosome, and gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given thee such and such things. V.9.] Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? &c. *Ezek.* 8.11,12. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his Censer in his hand; and a thick cloud of incense went up. V.12.] Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth. [v] *Rom.* 2. from ver. 17. to ver. 25. Behold thou art called a Jew, and restest in the Law, and makest thy boast of God, V.18.] And knowest his will, &c.—— V.19.] And art confident that thou thy self art a guide to the blind, a light of them which are in darkness, &c.—— V.21.] Thou therefore that teachest another, teachest thou not thy self? Thou that preachest a man should not steal, dost thou steal? &c.—— [x] *Gal.* 2.11,12,13,14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. V.12.] For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the Circumcision. V.13.] And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. V.14.] But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jewes, why compellest thou the Gentiles to live as do the Jewes? [x] *Mat.* 21.38,39. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and seize on his inheritance. V.39.] And they caught him, and cast him out of the Vineyard, and slew him.

gainst

gainst God [y], his attributes [z], and worship [a]; against Christ, and his grace [b]; the holy Spirit [c], his witness [d], and workings [e]; against superiors, men of eminency [f]; and such as we stand especially related and engaged unto [g]; against any of the Saints [h], particularly weak brethren [i], the

[y] 1 Sam. 2.25. If one man sin against another, the Judg shall judg him: but if a man sin against the Lord, who shall entreat for him? &c. Act. 5.——4. Thou hast not lyed unto men, but unto God. Psa. 51.4. Against thee, thee only have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. [z] Rom. 2.4. Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering; not knowing that the goodnesse of God leadeth thee to repentance? [a] Mal. 1.8.——14. And if ye offer the blind for a sacrifice is it not evil? and if ye offer the lame, and sick, is it not evil? offer it now to thy governour, &c.—— V.14.] But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is dreadful among the heathen. [b] Heb. 2.2,3. For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; V.3.] How shall we escape, if we neglect so great salvation? Heb. 12.25. See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. [c] Heb. 10.29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despight unto the spirit of grace? Mat. 12.31,32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men. V.32.] And whosoever speaketh a word against the son of man it shall be forgiven him, but whosoever speaketh a word against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. [d] Eph. 4.30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of Redemption. [e] Heb. 6.4,5. For it is impossible for those who were once inlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, V.5.] And have tasted the good word of God, and the powers of the world to come; If they fall away, to renew them again unto repentance, &c.—— [f] Jude ver. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Num. 12.8,9.—— Wherefore then were ye not afraid to speak against my servant Moses? V.9.] And the anger of the Lord was kindled against them, and he departed. Isa. 3.5.—— the child shall behave himself proudly against the ancient, and the base against the honourable. [g] Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valleys shall pick it out, and the yong Eagles shall eat it. 2 Cor. 12.15. And I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved. Psal. 55.12,13,14,15. For it was not an enemy that reproached me; then I could have born it: neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him. V.13.] But it was thou, a man, mine equal, my guide, and my acquaintance. V.14.] We took secret counsel together, and walked, &c. V.15.] Let death seize upon them, and let them go down quickly into hell; wickednesse is in their dwellings and among them. [h] Zeph. 2.8.——10,11. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have provoked my people, &c.—— V.10.] This shall they have for their pride, because they have reproached, and magnified themselves against the people of the Lord of hosts. V.11.] The Lord will be terrible unto them, &c.—— Mat. 18.6. But whoso shal offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, &c. 1 Cor. 6.8. Nay you do wrong, and defraud, and that your brethren. Revel. 17.6. And I saw the woman drunken with the blood of the Saints, and of the Martyrs of Jesus, &c. [i] 1 Cor. 8.11,12. And through thy knowledg shall thy weak brother perish, for whom Christ dyed? V.12.] But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Rom. 14.13.——15.——21. Let us not therefore judg one another any more; but judg this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way.—— V.15.] But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ dyed.—— V.21] It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

souls of them or any other[k], and the common good of all or many[l].

[l] *Ezek.* 13.19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lyes? 1 *Cor.* 8.12. But when you sin so against the brethren, and wound their weak consciences, ye sin against Christ. *Rev.* 18.13. [The merchandize of gold] And cinamon, and odours, and ointments, and wine, and oil, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. *Mat.* 23.15. Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselite, and when he is made, ye make him two-fold more the child of hell then your selves. [l] 1 *Thes.* 2.15,16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men. V.16.] Forbidding us to speak to the Gentiles, &c. —— *Josh.* 22.20.] Did not Achan the son of Zorah commit a trespass in the accursed thing, and wrath fell on all the Congregation of Israel? and that man perished not alone in his iniquity.

From the nature and quality of the offence[m]; if it be against the expresse letter of the Law[n], break many Commandments, contain in it many sins[o]; if not onely conceived in the heart, but breaks forth in words and actions[p], scandalize others[q], and ad-

[n] *Prov.* 6.30. to the end. Men do not despise a thief, if he steal to satisfie his soul, when he is hungry. V.31.] But if he be found he shall restore seven fold, &c. V.3.] But whoso committeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. V.33.] A wound and dishonour shall he get, and his reproach shall not be wiped away, &c. —— [n] *Ezra* 9.10,11,12. And now, O our God, what shall we say after this? for we have forsaken thy Commandments, V.11.] Which thou hast commanded by thy Prophets, saying, The land unto which ya go is an unclean land with the filthiness of the people, &c. V.12.] Now therefore give not your daughters to their sons, nor, &c. —— 1 *King.* 11.9,10. And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, who had appeared to him twice, V.10.] And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded him. [o] *Col.* 3.5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry. 1 *Tim.* 6.10. For the love of money is the root of all evil; which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows. *Prov.* 5.8,9,10,11,12. Remove thy way far from her, and come not nigh the door of her house. V.9.] Left thou give thine honour unto others, and thy years unto the cruel. V.10.] Left strangers be filled with thy wealth, &c. V.11.] And thou mourn at the last when thy flesh and body are consumed, V.12.] And say, How have I hated instruction, and my heart despised reproof! *Prov.* 6.32,33. But whoso committeth adultery with a woman, lacketh understanding: he that doth it destroyeth his own soul. V.33.] A wound and dishonour shall he get, &c. — *Josh.* 7.21. When I saw among the spoiles a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of 50 shekels weight, then I coveted them, and took them, &c. —— [p] *Jam.* 1.14.15. But every man is tempted when he is drawn away of his own lusts, and enticed. V.15.] Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. *Mat.* 5.22. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell fire. *Mich.* 2.1. Wo unto them that devise iniquity, that work evil upon their beds; when the morning is light they practice it, because it is in the power of their hand. [q] *Mat.* 18.7. Wo to the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. *Rom.* 2.23,24. Thou that makest thy boast of the Law, through breaking the law dishonourest thou God. V.24.] For the name of God is blasphemed among the Gentiles through you, as it is written.

mit

mit of no reparation [r], if against means [s], mercies [t], judgements [u], light of nature [*], convicting of conscience [x], publike or private admonition [y], censures of the Church [z], civil punishments [a], and our own

[r] *Deut.* 22. 22. If a man be found lying with a woman married to an husband, then they shall both of them dye: So shalt thou put away evil from Israel. *Compared with* V. 28. 29. If a man find a damsel that is a virgin which is not betrothed, and lay hold on her, and lye with her, and they be found, V. 29.] Then the man that lay with her shall give to the damsels father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his dayes. *Prov.* 6. 32, 33, 34, 35. But whoso committeth adultery with a woman, lacketh understanding: he that doth it, destroyeth his own soul. V. 33.] A wound and dishonour shall he get, and his reproach shall not be wiped away. V. 34.] For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. V. 35.] He will not regard any ransome, nor rest content, though thou givest many gifts.

[s] *Matt.* 11. 21, 22, 23, 24. Woe unto thee Corazim, woe unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long agoe in sackcloth and ashes. V. 22.] But I say unto you, it shall be more tollerable for Tyre and Sydon, &c. V. 23.] And thou Capernaum that are lifted up to heaven shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. V. 24.] But I say unto you that it should be more tollerable for Sodom, &c. —— *Joh.* 15. 22. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.

[t] *Isai.* 1. 3. The oxe knoweth his owner, and the asse his masters crib, but Israel doth not know; my people doth not consider. *Deut.* 32. 6. Do ye thus require the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? hath he not made thee, and stablished thee?

[u] *Amos.* 4. 89, 10, 11. So two or three cities wandred unto one city to drink water; but they were not satisfied: yet have they not returned unto me, saith the Lord, V. 9.] I have smitten you with blasting and mildew, &c. — yet have ye not returned unto me, saith the Lord. V. 10.] I have sent among you the Pestilence after the manner of Egypt: your yong men have I slain with the sword, &c. yet have ye not, &c. —— V. 11.] I have overthrown some of you as I overthrew Sodom and Gomorrah and ye were as a fire-brand pluckt out of the burning: yet have ye not returned me saith the Lord. *Jer.* 5. 3. O Lord, are not thine eyes upon the truth? Thou hast striken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their face harder then a rock, and refused to return.

[*] *Rom.* 1. 26. 27. For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature. V. 27.] And likewise the men leaving the natural use of the women, &c. —— and receiving in themselves that recompence of their errour that was meet.

[x] *Rom.* 1. 24. Who knowing the judgement of God, that they who do such things are worthy of death, not only doe the same, but have pleasure in them that doe them. *Dan.* 5. 22. And thou, O Belshazzar his son, hast not humbled thy heart, though thou knewest all this, *Tit.* 3. 10, 11. A man that is an heretick, for the first and second admonition reject. V. 11.] Knowing that he that is such is subverted, and sinneth, being condemned of himself.

[y] *Prov.* 29. 1. He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.

[z] *Tit.* 3. 10. A man that is an heretick after the first and second admonition, reject. *Matt.* 18. 17. And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be as an Heathen man and a Publicane.

[a] *Prov.* 17. 22. Though thou shouldest bray a fool in a morter among wheat yet with a pestel, will not his folly depart from him. *Prov.* 23. 35. They have striken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not, when shall I wake? I will seek it yet again.

prayers, purposes, promises[b]; vows[c], covenants[d], and engagements to God or men[e]; if done deliberately[f], wilfully[g], presumptuously[h], impudently[i], boastingly[k], maliciously[l], frequently[m], obstinately[n], with delight[o], continuance[p], or relapsing af-

[b] *Psal.* 78.34,35,36, 37. When he slew them, then they sought him, and returned and enquired early after God: V.35.] And they remembred that God was their Rock, and the high God their redeemer. V.36.] Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues. V.37.] For their heart was not right with him, neither were they stedfast in his covenants. *Jer.*2.20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress when upon every high hill, and under every green tree thou wanderest, playing the harlot. *Jer.*42.5,6——20,21. Then they said to Jeremiah, the Lord be a true and faithful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us, V.6.] Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee, &c.—— V.20.] But ye dissembled in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, so declare unto us, and we will do it. V.21.] And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for which he hath sent me unto you.

[c] *Eccl.*5.4,5,6.——When thou vowest a vow unto God, defere not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. V.5.] Better is it that thou shouldst not vow, then that thou shouldst vow, and not pay. V.6.] Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel that it was an errour; wherefore should God be angry at thy voice, and destroy the work of thine hands? *Prov.*20.25. It is a snare to the man who devoureth that which is holy, and after voweth to make enquiry.

[d] *Lev.*26.25. And I will bring the sword upon you, that shall avenge the quarrel of my covenant, &c.

[e] *Prov.*2.17. Which forsaketh the guide of her youth and forgetteth the covenant of her God——Ezek.17.18,19. Seeing he despised the oath, by breaking the covenant (when lo he had given his hand) and hath done all these things, he shall not escape. V.19.] Therefore thus saith the Lord God, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head.

[f] *Psal.*36.4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, he abhorreth not evil.

[g] *Jer.* 6.16. Thus saith the Lord, stand ye in the wayes, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your soules: But they said, we will not walk therein.

[h] *Num.*15.30. But the soul that doth ought presumptuously, whether he be born in the land, or a stranger, the same provoketh the Lord, and that soul shall be cut off from among his people. *Exod.* 21.14. But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine Altar that he may dye.

[i] *Jer.*3.3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whores forehead, thou refusedst to be ashamed. *Prov.* 7.13. So she caught him and kissed him, and with an impudent face said unto him, &c.——

[k] *Psal.* 52.1. Why boastest thou thy self in mischief, O thou mighty man? &c.

[l] *Job.*xxx.10. Wherefore, if I come, I will remember his deeds which he doth, praising against us with malicious words, &c.

[m] *Num.*14.22. Because all those men who have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkned to my voice, &c.——

[n] *Zach.*7.11,12. But they refused to hearken, and pulled away the shoulder, and stopped their eares that they should not hear. V.12.] Yea they made their hearts as an Adamant stone, least they should hear the law, and the word which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts.

[o] *Prov.*2.14. Who rejoyce to do evil, and delight in the frowardness of the wicked.

[p] *Isai.*57.17. For the iniquity of his covetousnesse was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart.

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ter repentance [q].

[q] *Jer.* 34.8, 9, 10, 11. This is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them, V.9.] That every man should let his man-servant, and maid-servant, being an Hebrew, or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. V.10.] Now when all the Princes and people which had entred into the Covenant, heard it, they obeyed, and let them go. V.11.] But afterwards they turned, and caused the servants and hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 2 *Pet.* 2.20, 21, 22. For if, after they have escaped the pollutions of the world, through the knowledg of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them then the beginning. V.21.] For it had been better for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment delivered unto them. V.22.] But it is hapned unto them according to the true Proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

From circumstances of time [r], and place [s]; if on the Lords-day [t], or other times of divine worship [u], or immediately before *, or after these [x], or other helps to prevent or remedy such miscarriages [y]; if in publick, or in the presence of others who are

[r] 2 *King* 5.26. And he said unto Gehazi, Went not my heart with thee when the man turned again from his Chariot to meet thee? Is it a time to receive mony, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants? [s] *Jer.* 7.10.— And come and stand before me in this house which is called by my Name, and say, We are delivered to do all these abominations. *Isa.* 26.10. Let favour be shewn to the wicked, yet will not he learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord. [t] *Ezek.* 23.37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c.——— V.38.] Moreover this they have done unto me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths. V.39.] For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of my house. [u] *Isa* 58.3, 4, 5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our selves, and thou takest no knowledg? Behold in the day of your fast ye find pleasure, and exact all your labours. V.4.] Behold ye fast for strife and debate, and to smite with the fists of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. V.5.] Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down the head as a bull-rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? *Num.* 25.6, 7. And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the Congregation. V.7.] And when Phinees the son of Eleazer, the son of Aaron the Priest saw it, he rose up from among the Congregation, and took a Javelin in his hand—— * 1 *Cor.* 11.20, 21. When ye come together therefore into one place, this is not to eat the Lords Supper: V.21] For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. [x] *Jer.* 7.8, 9, 10. Behold ye trust in lying words that cannot profit. V.9.] Will ye steal, murther, and commit adultery, and swear falsly, and burn incense to Baal, and walk after other gods whom ye know not. V.10.] And come and stand before me in this house, which is called by my Name, and say, We are delivered to do all these abominations? *Prov.* 7.14, 15. I have Peace offerings with me; this day I have payd my vows. V.15.] Therefore come I forth to meet thee diligently, to seek thy face, and I have found thee. *Job.* 13.27.—30. And after the sop Satan entred into him. Then said Jesus unto him, What thou doest, do quickly.— V.10.] He then having received the sop, went immediately out, &c. [y] *Ezr.* 9.13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less then our iniquities deserve, and given us such deliverance as this. V.14.] Should we again break thy Commandments, and join in affinity with the people of those abominations? wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant, nor escaping?

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thereby likely to be provoked or defiled [x].

[x] 2 Sam. 16. 22. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his fathers concubines in the sight of all Israel. 1 Sam. 2.22,23,24. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle, &c. V.23.] And he said unto them, why do ye do such things? for I hear of your evil dealings by all this people. V.24.] Nay, my sons for it is no good report that I hear, ye make the Lords people to transgress.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the soveraignty [a], goodness [b], and holiness of God [c], and, against his righteous law [d], deserveth his wrath and curse [e], both in this life [f], and that which is to come [g], and cannot be expiated, but by the blood of Christ [h].

[a] Jam. 2. 10, 11. For whosoever shall keep the whole law, and yet offered in one point, he is guilty of all. V. 11.] For he that said, Do not commit adultery, said also, Do not kill; Now, &c. [b] Exod. 20.1,2. God spake all these words, saying, V.2.] I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. [c] Hab. 1.13. Thou art of purer eyes then to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he? Lev. 10.3. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. Lev. 11.44,45. For I am the Lord your God, ye shall therefore sanctifie your selves, and ye shall be holy, for I am holy; neither shall ye defile your selves with any manner of creeping thing, &c. V.45.] For I am the Lord which bringeth you up from the land of Egypt, to be your God; ye shall therefore be holy for I am holy. [d] 1 Joh. 3.4. Whosoever committeth sin, transgresseth also the law for sin is the transgression of the law. Rom. 7.12. Wherefore the Law is holy, and the commandment is holy just and good. [e] Eph. 5.6. Let no man deceive you with vain words, for because of these things the wrath of God cometh upon the children of disobedience. Gal. 3.10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them. [f] Lam. 3.39. Wherefore doth a living complain, a man for the punishment of his sin, Deut. 28. *from v. 15. to the end.* But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments, and statutes which I command thee this day, that all these curses shall come upon thee and overtake thee —— V.29.] Cursed shalt thou be in the City, and cursed in the Field, cursed is the basket and store, &c. —— [g] Mat. 25.41 —— Depart from me ye cursed into everlasting fire prepared for the Divel and his angels. [h] Heb. And almost all things are by the law purged with blood, and without shedding of blood there is no remission. 1 Pet. 1.18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; V.19.] But with the precious blood of Christ, as of a lamb without blemish and without spot.

Q. *What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?*

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ [i], and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation [k].

[i] *Act.* 20. 21. Testifying both to the Jewes and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. *Mat.* 3. 7, 8. But when he saw many of the Pharisees and Sadducees come to his baptisme, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? V. 8.] Bring forth therefore fruits meet for repentance. *Act.* 16. 30, 31. And he (the Jaylor) brought them out, and said, Sirs, what shall I do to be saved? V. 31.] And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. *Joh.* 3. 16——18. For God so loved the world, that he gave his onely begotten son, that whosoever believeth on him might not perish, but have everlasting life—— V. 18.] He that believeth on him is not condemned, but he that believeth not is condemned already, because, &c. [k] *Prov.* 2. *from* v. 1. *to* v. 6. My son if thou wilt receive my words, and hide my Commandments with thee, V. 2.] So that thou incline thine ear unto wisdom, and apply thy heart to understanding. V. 3.] Yea, if thou criest after knowledge, and liftest up thy voice for understanding, V. 4.] If thou seekest her as silver, and searchest for her, as for hid treasure, V. 5.] Then shalt thou understand the fear of the Lord, and find the knowledge of God. *Prov.* 8. 33, 34, 35, 36. Hear instruction, and be wise, and refuse it not. V. 34.] Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. V. 35.] For whoso findeth me, findeth life, and shall obtain favour of the Lord: V. 36.] But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the elect for their salvation [l].

[l] *Mat.* 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; V. 20.] Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alwayes, even unto the end of the world. *Act.* 2. 42——46, 47. And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers—— V. 46.] And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart: V. 47.] Praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.

Q. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means

means of enlightning [m], convincing, and humbling sinners [n], of driving them out of themselves, and drawing them unto Christ [o], of conforming them to his Image [p], and subduing them to his will [q], of strengthening them against temptations and corruptions [r], of building them up in grace [s], and establishing their

[n] *Neh.* 8. 8. So they read in the book in the Law of God distinctly, and gave the sense, and caused them to understand the reading. *Act.* 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me. *Psalm* 19.8.—— The Commandment of the Lord is pure, enlightning the eyes. [m] 1 *Cor.* 14. 24, 25. But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V.25.] And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth. 2 *Chron.* 34 18, 19.——26, 27, 28. Then Shaphan the Scribe told the King saying, Hilkiah the Priest hath given me a book. And Shaphan read it before the King. V.19.] And when the King had heard the words of the Law, he rent his cloths.—— V.26.] And as for the King of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, concerning the words which thou hast heard. V.27.] Because thy heart was tender, and thou didst humble thy self before God, when thou heardst his words against this place, and humbledst thy self before me, and didst rent thy cloaths, and weep before me, I have heard thee also, saith the Lord. V.28.] Behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace,—— &c.—— [n] *Act.* 2.37.——41. Now when they heard this, they were pricked to their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do to be saved? V.41.] Then they that gladly received his word were baptized: and the same day there were added unto them about 3000 souls. *Act.* 8. from ver. 27. to ver. 39. And behold a man of Ethiopia, an Eunuch of great authority, &c. was returning, and sitting in his chariot read Esaias the Prophet. V.29.] Then the Spirit said to Philip, Go neer, and joyn thy self to this Chariot. V.30.] And Philip ran thither to him, and said, Understandest thou what thou readest? &c.—— V.35.] Then Philip began at the same Scripture, and preached unto him Jesus.—— V.36.]—— And the Eunuch said, See here is water, what doth hinder me to be baptized? V.37.] And Philip said, If thou believest with all thine heart, thou maist. And he answered, and said, I believe that Jesus Christ is the Son of God.—— V.38.]—— And they went down both into the water, and he baptized him. [o] 2 *Cor.* 3.18. But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. [p] 2 *Cor.* 10.4, 5, 6. For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. V.5.] Casting down imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into captivity every thought to the obedience of Christ. V.6.] And having in a readiness to revenge all disobedience, when your obedience is fulfilled. *Rom.* 6.17. But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered to you. [q] *Mat.* 4.4—— 7.——10. But he answered and said, It is written, Man shall not live, &c.—— V.7.] Jesus said unto him, It is written, Thou shalt not tempt the Lord, &c.—— V.10.] Then said Jesus unto him, get thee hence, Satan; for it is written, Thou shalt worship, &c.—— *Eph.* 6.16, 17. Above all taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. V.17.] And take the helmet of salvation, and the sword of the spirit, which is the word of God. *Psal.* 19.11. Moreover by them is thy servant warned; and in keeping of them there is great reward. 1 *Cor.* 10.11. Now all these things happed unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. [r] *Act.* 20.32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. 2 *Tim.* 3.15, 16, 17. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. V.16.] All Scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness. V.17.] That the man of God may be perfect, throughly furnished unto all good works.

hearts

hearts in holiness and comfort through faith unto salvation.

Rom. 16.25. Now to him that is of power to stablish you ac-

cording to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began —— 1 Thess. 3.2 —— 10,12 —— 13. And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ, to stablish you, and comfort you concerning your faith —— V.10.] Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith. V.11.] Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you —— V.13.] To the end he may stablish your hearts unblameable in holiness before God, &c. Rom. 15.4. For whatsoever things were written afore-time, were written for our learning, that through patience and comfort of the Scriptures we might have hope. Rom. 10.13,14,15,16,17. For whosoever shall call upon the name of the Lord shall be saved. V.14.] How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? V.15.] And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? V.16.] But they have not all obeyed the Gospel, for Esaias saith, Lord, who hath believed our report? V.17.] So then faith cometh by hearing, and hearing by the word of God. Rom. V.16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek.

Q. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the Word publickly to the Congregation", yet all sorts of people are bound to read it apart by themselves *, and

" Deut. 31.9. —11, 12, 13. And Moses wrote this Law, and delivered it unto the Priests the sons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the elders of Israel —— V.11.] When all Israel is come to appear before the Lord thy God, in the place which he shall chuse, thou shalt read this law before all Israel in their hearing. V.12.] Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law, V.13.] And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. Neh. 8.2,3. And Ezra the Priest brought the law before the congregation both of men and women, and all that could hear with understanding. V.3.] And he read therein before the street that was before the water-gate, from morning till noon, before the the men and women, and those that could understand, and the ears of all the people were attentive unto the book of the Law. Neh. 9.3, 4,5. And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. V.4.] Then stood up upon the stairs of the Levites, Jeshua, and Bani, &c. and cryed with a loud voice unto the Lord their God. V.5.] Then the Levites, Jeshua, and Kadmiel, &c. said, Stand up, and bless the Lord your God, &c. * Deut. 17.19. And it shall be with him, and he shall read therein all the dayes of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these Statutes to do them. Rev. 1.3. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein, for the time is at hand. Joh. 5.39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Isa. 34.16. Seek ye out of the book of the Lord, and read, no one of these shall fail, &c.

with their families [x], to which end the holy Scriptures are to be translated out of the Original into vulgar languages [y].

[x] Deut.6.6,7,8,9. And these words which I command thee this day shall be in thine heart; V.7.] And thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up. V.8.] And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. V.9.] And thou shalt write them upon the posts of thy house, and upon thy gates. *Gen.*18.17.——19. And the Lord said, Shall I hide from Abraham the thing which I do? —— V.19.] For I know him, that he will command his children, and his houshold after him, and they shall keep the way of the Lord, &c. *Psal.*78.5,6,7. For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers that they should make known to their children. V.6.] That the generations to come might know them, even the children which should be born, who should arise and declare them to their children; V.7.] That they might set their hope in God, and not forget the works of God, but keep his Commandments. [y] 1 *Cor.*14. 6.——9.——11,12.——15,16.——24.——27,28. Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledg, or by prophecying, or by doctrine? —— V.9.] So likewise ye, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the aire. —— V.11.] Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. V.12.] Even so ye, for as much as ye are zealous of Spiritual gifts, seek that ye may excel to the edifying of the Church. —— V.15.] What is it then? I will pray with the Spirit, and will pray with understanding also; I will sing with the Spirit, and with understanding also. V.16.] Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? —— V.24.] But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. —— V.27.] If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret. V.28.] But if there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God.

Q. *How is the word of God to be read?*

A. The holy Scriptures are to be read, with an high, and reverent esteem of them [z]; with a firm perswasion that they are the very Word of God [a], and that he onely can enable us to understand

[z] *Psal.*19.10. More to be desired are they then gold, yea then much fine gold, sweeter also then the honey, and the honey-comb. *Neh.*8. from ver.3. to ver.10. And he read therein from morning till noon, &c. and the ears of all the people were attentive unto the book of the Law. V.4.] And Ezra the Scribe stood upon a pulpit of wood, which they had made for the same purpose, &c. V.5.] And he opened the book, &c. V.6.] And he blessed the Lord the great God; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads and worshipped the Lord, with their faces to the ground, &c. —— *Exod.*24.7. And he [Moses] took the book of the Covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. 2 *Chron.*34.27. Because thine heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and humbledst thy self before me, and didst rent thy clothes, and weep before me, I have heard thee also, saith the Lord. *Isa.*66.2.— But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

[a] 2 *Pet.*1.19, 20,21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. V.20.] Knowing this first, that no prophecy of the Scripture is of any private interpretation. V.21.] For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

them:

them [b], with desire to know, believe and obey the will of God reveled in them [c], with diligence [d], and attention to the matter and scope of them [e]; with meditation [f], application [g] self-denial [h], and prayer [i].

[b] *Luk.*24.45. Then opened he their understandings, that they might understand the scriptures. 2 *Cor.*3. 13,14,15,16. And not as Moses, who put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished; V.14.] But their minds were blinded; for until this day remaineth the same vail untaken away, in the reading of the Old Testament; which valle is done away in Christ. V.15.] But even to this day, when *Moses* is read, the vail is upon their heart. V.16.] Nevertheless when it shall turn to the Lord, the valle shall be taken away. [c] *Deut.*17.19,20. And it shall be with him, and he shall read therein all the dayes of his life that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to doe them. V.20.] That his heart be not lifted up above his brethren and that he turn not aside from the Commandment, to the right hand, or to the left; to the end that he might prolong his dayes in, &c. [d] *Act.*17.11. These (Bereans) were more noble then those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. [e] *Act.*8.30——34. And Philip ran thither to him, and heard him read the Prophet Esaias, and he said, understandest thou what thou readest?——— V.34.] And the Eunuch said to Philip, I pray thee of whom speaketh the Prophet this; of himself, or of some other man? *Luk.*10.26,27,28. What is written in the Law? how readest thou? V.27.] And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. V.28.] And he said to him, Thou hast answered right; this doe, and thou shalt live. [f] *Psal.*1.2. But his delight is in the Law of the Lord, and in that law doth he meditate day and night. *Psal.*119 97. O how love I thy *Law*! it is my meditation all the day. [g] 2 *Chr.*34.21. Goe, enquire of the Lord for me, and for them that are left in Israel, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do all that is written in this book. [h] *Prov.*3.5. Trust in the Lord with all thine heart, and lean not unto thine own understanding. *Deut.*33.3. Yea he loved the people; all his saints are in thy hand; and they sat down at thy feet, every own shall receive of thy words. [i] *Prov.* 2.1,2,3,4,5,6. My son, if thou wilt receive my words, and hide my commandements with thee. V.2.] So that thou encline thine ear to wisdom and apply thy heart to understanding, V.3.] Yea if thou cryest after knowledg, and liftest up thy voice for understanding, V.4.] If thou seekest her as silver, and searchest for her as for hid treasures. V.5.] Then shalt thou understand the fear of the *Lord*, and finde the knowledg of *God*——— V.6.] For the Lord giveth wisdome; out of his mouth cometh knowledg and understanding. *Psal.*119.18. Open my eyes, that I may behold wounderous things out of thy law. *Neh.*8.6——8. And Ezra blessed the Lord, the great God, and all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground——— V.8.] So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.———

Q. *By whom is the word of God to be preached?*

A. The Word of God is to be preached onely by such as are sufficiently gifted [k], and also duly ap-

[k] 1 *Tim.*3.2,——6. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach——V.6.] Not a novice, least being lifted up with pride, he fall into the condemnation, &c. *Eph.*4.8,9,10,11. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men (V.9.] Now that he ascended, what is it but that he also descended, &c.———) V.11.] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, &c. *Hos.*4.6. My people are destroyed for lack of knowledg, because thou hast rejected knowledg, I will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy children. *Mal.*2.7. For the Priests lips should keep knowledg, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts. 2 *Cor.*3.6. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life.

proved and called to that office[l].

[l] *Jer.*14. 13. Therefore thus saith the Lord concerning the Prophets that prophecy in my Name, and I sent them not, yet they say, &c. *Rom.*10.15. And how shall they preach except they be sent, as it is written, How beautiful, &c. *Heb.*5.4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 *Cor.*12.28,29. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, Helps, Governments, diversities of tongues. V.29.] Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 *Tim.*3.10. And let these also first be proved; then let them use the office of a Deacon, being found blameless. 1 *Tim.*4.14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 1 *Tim.*5.22. Lay hands suddainly on no man; neither be partaker of other mens sins, &c.

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine[m], diligently[n], in season, and out of season[o]; plainly[p], not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power[q]; faithfully[r], making known the whole counsel of God[s]; wisely[t], applying themselves to the necessities and capacities of the hearers[u];

[m] *Tit.*2.1.—8. But speak thou the things that become sound doctrine. V.8.] Sound speech that cannot be condemned, that he who is of the contrary part may be ashamed, having no evil thing to say of you. [n] *Act.*18.25. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, &c. [o] 2 *Tim.*4.2. Preach the word: be instant in season, out of season; rebuke, reprove, exhort, with all long suffering, and doctrine. [p] 1 *Cor.*14.19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. [q] 1 *Cor.*2.4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power. [r] *Jer.*23.28. The Prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, saith the Lord? 1 *Cor.*4.1,2. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. V.2.] Moreover it is required in stewards, that a man be found faithful. [s] *Act.*20.27.] For I have not shunned to declare unto you the whole counsel of God. [t] *Col.*1.28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. [u] 2 *Tim.*2.15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. [u] 1 *Cor.*3.2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. *Heb.*5.12,13,14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. V.13.] For every one that useth milk is unskilful in the word of righteousness; for he is a babe. V.14.] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. *Luk.*12.42. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

zeal,

zealously [x], with fervent love to God [y], and the souls of his people [z], sincerely [a], aiming at his glory [b], and their conversion [c], edification [d], and salvation [e].

[x] *Act.* 18. 25. This man was instructed in the way the Lord, and being fervent in the Spirit, he spake and taught diligent the things of the Lord, &c. [y] 2 *Cor.* 5. 13, 14. For whether we be besides our selves, it is to God, or whether we be sober, it is for your cause. V. 14.] For the love of Christ constraineth us; because we thus judge, that if one dyed for all, then were all dead. *Phil.* 1. 15, 16, 17. Some indeed preach Christ even of envy and strife; and some also of good will. V. 16.] The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. V. 17.] But the other of love, knowing that I am set for the defence of the Gospel. [z] *Col.* 4. 12. Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and compleat in all the will of God. 2 *Cor.* 11. 11. Am I not very gladly spend, and be spent for you, though the more abundantly I love you, the less I be loved. [a] 2 *Cor.* 2. 17. For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. 2 *Cor.* 4. 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. [b] 1 *Thes.* 2. 4, 5, 6. But as we are allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, who tryeth the hearts. V. 5.] For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. V. 6.] Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. *Joh.* 7. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him. [c] 1 *Cor.* 9. 19, 20, 21, 22. For though I be free from all men, yet have I made my self servant unto all, that I might gain the more. V. 20.] And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law as under the Law, that, &c. V. 21.] To them that are without Law, as without Law, that, &c. V. 22.] To the weak became I as weak, that I might gain the weak: I am made all things to all men, &c. [d] 2 *Cor.* 12. 19. Again, think you that we excuse our selves unto you; we speak before God in Christ: but we do all things, dearly beloved, for your edifying. *Eph.* 4. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. [e] 1 *Tim.* 4. 16. Take heed unto thy self, and to the doctrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee. *Act.* 26. 16, 17, 18. But rise and stand upon thy feet; for I have appeared unto thee, for this purpose, to make thee a minister, and a witness, &c. V. 17.] Delivering thee from the people, and from the Gentiles unto whom I now send thee, V. 18.] To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me.

Q. what is required of those that hear the word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence [c], preparation [f], and prayer [g], examine what they

[c] *Prov.* 8. 34. Blessed is the man that heareth me watching daily at my gates, waiting at the posts of my doors. [f] 1 *Pet.* 2. 1, 2. Wherefore laying aside all malice and all guile, and hypocrisy, and envies, and evil-speakings, V. 2.] As new born babes, desire the sincere milk of the word, that ye may grow thereby. *Luk.* 8. 18. Take heed therefore how ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, &c. [g] *Psal.* 119. 18. Open mine eyes, that I may behold wonderous things out of thy law. *Eph.* 6. 18, 19. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, V. 19.] And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.

hear

hear by the Scriptures[h], receive the truth with faith[i], love[k], meekneſſe[l], and readineſſe of mind[m], as the Word of God[n]; meditate[o], and confer of it[p]; hide it in their hearts[q], and bring forth the fruit of it in their lives[r].

[h] *Act.*17.11. These were more noble then those of Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the Scriptures daily whether thoſe things were ſo. [i] *Heb.*4.2. For unto us was the Goſpel preached as well as unto them: but the word preached did not profit them, being not mixed with faith in them that heard it. [k] 2 *Theſ.*2.10. And with all deceivableneſſe of unrighteouſneſſe in them that periſh, becauſe they received not the love of the truth, that they might be ſaved. [l] *Jam.*1.21. Wherefore lay apart all filthineſſe, and ſuperfluity of naughtineſſe, and receive with meekneſſe the ingrafted word, which is able to ſave your ſoules. [m] *Act.*17.11. These were more noble then those in Theſſalonica, in that they received the Word with all readineſſe of mind, and ſearched the Scriptures daily whether theſe things were ſo. [n] 1 *Theſ.*2.13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh alſo in you that believe. [o] *Luk.*9.44. Let theſe ſayings ſink down into your ears; for the Son of man ſhall be delivered, &c. *Heb.*2.1. Therefore we ought to give the more diligent heed to the things we have heard, leſt at any time we ſhould let them ſlip. [p] *Luk.*24.14. And they talked together of all theſe things which had happened. *Deut.*6.6,7. And theſe words which I command thee this day ſhall be in thine heart; V.7.] And thou ſhalt teach them diligently to thy children, and ſhalt talk of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. [q] *Prov.*2.1. My ſon, if thou wilt receive my words, and hide my commandments with thee. *Pſal.*119.11. Thy word have I hid in my heart, that I might not ſin againſt thee. [r] *Luk.*8.15. But that on the good ground are they which with an honeſt and good heart having heard the word, keep it, and bring fruit with patience. *Jam.*1.25. But whoſo looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed.

Q. *How do the Sacraments become effectual means of ſalvation?*

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred; but only by the working of the holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted[s].

[s] 1 *Pet.*3.21. The like figure whereunto even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience toward God) by the reſurrection of Jeſus Chriſt. *Act.*8.13. Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done. *Compared with* V.23.] For I perceive (ſaid Peter to Simon) that thou art in the gall of bitterneſs and in the bond of iniquity. 1 *Cor.*3.6,7. I have planted, Apollo watred: but God gave the increaſe. V.7.] So then neither is he that planteth any thing, nor he that watereth, but God that giveth the increaſe. 1 *Cor.*12.13. For by one Spirit are we all baptized into one body, whether we be Jewes, or Gentiles; bond, or free; and have been all made to drink into one Spirit.

Q. *What*

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church[t], to signifie, seale, and exhibit[u], unto those that are within the Covenant of grace[x], the benefits of his mediation[x], to strengthen, and increase their faith, and all other graces[y]; to oblige them to obedience[z]; to testifie, and cherish their love and communion one with another[a], and to distinguish them from those that are without[b].

[t] *Gen.* 17. 7. —— 10. And I will establish my Covenant between me and thee, and their seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee. —— V. 10.] This is my Covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. *Exod. Cap.* 12. *Containing the Institution of the Passover.* *Mat.* 28. 19. Go ye therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body. V. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; V. 28.] For this is my blood of the New Testament, which is shed for many for the remission of sins. [x] *Rom.* 4. 11. And he received the sign of Circumcision, a Seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 *Cor.* 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. [y] *Rom.* 15. 8. Now I say, that Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirm the promises made unto the fathers. *Exod.* 12. 48. And when a stranger shall sojourn with thee, and will keep the Passeover to the Lord, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. [z] *Act.* 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 *Cor.* 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? 1 *Rom.* 4. 11. *Seals* [a] *above.* *Gal.* 3. 27. For as many of you as have been baptized into Christ, have put on Christ. [b] *Rom.* 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. 1 *Cor.* 10. 21. Ye cannot drink of the Cup of the Lord, and the cup of Divels: ye cannot be partakes of the Lords Table, and the table of Divels. [a] *Eph.* 4. 2, 3, 4, 5. With all lowliness and meekness, with long-suffering, forbearing one another in love. V. 3.] endeavouring to keep the unity of the Spirit in the bond of peace. V. 4.] There is one body, and one spirit, even as ye are called in one hope of your calling. V. 5.] One Lord, one Faith, one Baptism: 1 *Cor.* 12. 13. For by one spirit are we all baptized into one body, whether we be Jewes or Gentiles, bond or free; and have been all made to drink into one spirit. [b] *Eph.* 2. 11, 12. Wherefore remember that ye being in time passed Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. V. 12.] That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world. *Gen.* 34. 14. And they said unto them, We cannot do this thing to give our sister to one that is uncircumcised, for that were a reproach to us.

Q. *What are the parts of a Sacrament?*

A. The

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and Spiritual grace, thereby signified [c].

[c] *Matt.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier then I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire. 1 *Pet.* 3. 21. The like figure whereunto, even Baptisme doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. *Rom.* 2. 28, 29. For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: [V. 29.] But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptisme, and the Lords Supper [d].

[d] *Mat.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 *Cor.* 11. 20 —— 23. When ye come together therefore into one place, this is not to eat the Lords Supper. —— Ver. 23.] For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread; &c. *Mat.* 26. 26, 27, 28. And as they were eating, Jesus took bread, and —— &c. *See above in* [*]

Q. What is baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost [e], to be a signe and seal of ingrafting into himself [f], of remission of sins by his blood [g], and regeneration by his Spirit [h], of Adoption [i], and resurrection unto everlasting life [k], and whereby the parties baptized

[e] *Mat.* 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

[f] *Gal.* 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

[g] *Mark* 1. 4. John did baptize in the wilderness, and preach the baptisme of repentance, for the remission of sins. *Rev.* 1. 5 —— Unto him that loved us, and washed us from our sins in his own blood.

[h] *Tit.* 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph.* 5. 26. That he might sanctifie, and cleanse it with the washing of water, by the word.

[i] *Gal.* 3. 26, 27. For ye are all the children of God, by faith in Christ Jesus. V. 27.] For as many of you as have been baptized into Christ have put on Christ.

[k] 1 *Cor.* 15. 29. Else what shall they do that are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? *Rom.* 6. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

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are solemnly admitted into the visible Church[l], and enter into an open and professed ingagement to be wholly and onely the Lords[m].

[l] 1 Cor. 12.13. For by one Spirit are we all baptized into one body, whether we be Jewes, or Gentiles; bond, or free; and are are all made to drink into one Spirit.

[m] Rom. 6.4. Therefore we are buryed by baptisme with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life.

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him[n], but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptised[o].

[n] *Act.* 8.36,37. And as they went on their way, they came to a certain water; and the Eunuch said, See here is water; what hinders me to be baptised? V.37.] And Philip said, If thou beleevest with all thine heart, thou mayest; And he answered, and said, I beleeve that Jesus is the Son of God——and he baptised him. *Act.* 2.38. Then Peter said, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[o] *Gen.* 17.7——9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee.—— And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations; this is my Covenant, &c. *Compared with. Gal.* 3.9——14. So then they which be of faith are blessed with faithful Abraham.—— V.4] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. *And with Col.* 2.11,12. In whom also ye are circumcised with the circumcision made without hands, in cutting off the body of the sins of the flesh, by the circumcision of Christ. V.12.] Buryed with him in Baptisme, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. *And with Act.* 2.38,39. Then Peter said, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V.39.] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *And with Rom.* 4.11,12. And he received the sign of Circumcision, a seal of the Righteousnes of faith which he had being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousnes might be imputed unto them also. V.12.] And the father of Circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 *Cor.* 7.14. For the unbeleeving husband is sanctified by the wife, and the unbeleeving wife is sanctified by the husband; else were your children unclean, but now are they holy. *Matt.* 28.19. Goe ye therefore teach all nations baptizing them in the name, &c. *Luk.* 18.15,16. And they brought unto him also infants, that he should touch them; but when his disciples saw it, they rebuked them. V.16.] But Jesus called them unto him, and said, suffer little children to come unto me and forbid them not; for of such is the kingdome of heaven. *Rom.* 11.16. For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.

Q. How is our Baptisme to be improved by us?

A. The needful but much neglected duty of improving our Baptiſme, is to be performed by us all our life long; eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others [p], by ſerious and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the priviledges and benefits conferred and ſealed thereby, and our ſolemn vow made therein [q], by being humbled for our ſinful defilement, our falling ſhort of, and walking contrary to the grace of baptiſme and our ingagements [r], by growing up to aſſurance of pardon of ſin, and of all other bleſſings ſealed to us in that Sacrament [s], by drawing ſtrength from the death and reſurrection of Chriſt, into whom we are baptized, for the mortifying of ſin, and quickning of grace [t], and by endeavouring to live by faith [u], to have our converſation in holineſſe and righteouſneſſe *, as thoſe that have therein given up their names to Chriſt [x], and to walk in brotherly love, as being bap-

[p] *Col.*2.11, 12. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt. V.12.] Buried with him in baptiſme, wherein alſo ye are riſen with him through the faith of the operation of God who hath raiſed him from the dead. *Rom.*6.4—6—11. Therefore we are buried by baptiſme with him into death, that like as Chriſt was raiſed up from the dead, by the glory of his father, ſo we alſo ſhould walk in newneſs of life —— V.6.] Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin—— V.11.] Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord. [q] *Rom.*6.3,4,5. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? V.4.] Therefore we are buried by baptiſme with him into death, that like as Chriſt was raiſed up from the dead by the glory of his father, ſo we alſo ſhould walk in newneſs of life, V.5.] For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection. [r] *1 Cor.*1. 11,12,13. For it hath been declared unto me of you my brethren, by them which are of the houſe of Chloe, that there are contentions among you. V.11.] Now this I ſay, that every one of you ſaith, I am of Paul, and I am of Apollo, and I of Cephas, and I of Chriſt. V.13.] Is Chriſt divided? was Paul crucified for you? or were ye baptized into the name of Paul? *Rom.*6.1,2.——God forbid. How ſhall we that are dead to ſin, live any longer therein? V.3.] Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? [s] *Rom.*4.11,12. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of faith, which he had, being yet uncircumciſed, that he might be the father of all them who believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. V.12.] And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. 1 *Pet.*3.21. The like figure whereunto even Baptiſme doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. [t] *Rom.*6.3,4,5. *See above in* [q] [u] *Gal.*3.26,27. For ye are all the children of God by faith in Jeſus Chriſt. V.27.] For as many of you as have been baptized into Chriſt have put on Chriſt. * *Rom.*6.22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. [x] *Act.*2.38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

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tized by the ſame Spirit into one body [y],

[y] *1 Cor.* 12. 13,-25 26,27. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and are all made to drink into one Spirit.——— V.25.] That there ſhould be no ſchiſme in the body, but the members ſhould have the ſame care one of another. V.26.] And whether one member ſuffer, all the members ſuffer with it, or one member be honoured, all the members rejoice with it. V.27.] Now ye are the body of Chriſt and members in particular.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament [z], wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace [a], have their union and communion with him confirmed [b], teſtify and renue their thankfulneſs [c] and engagement to God [d], and their mutual love and fellowſhip each with other, as members of the ſame myſtical body [e].

[z] *Luk.* 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the New Teſtament in my blood which is ſhed for you.

[a] *Mat.* 26. 26, 27, 28. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat, this is my body. V.27.] And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it. V.28.] For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins. *1 Cor.* 11. 23, 24, 25, 26. For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus in the ſame night wherein he was betrayed, took bread; V.24.] And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is broken for you, this do in remembrance of me. V.25.] After the ſame manner alſo he took the Cup, when he had Supped, ſaying, This Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. V.26.] For as often as ye eat this bread, and drink this cup, ye ſhew the Lords death till he come.

[b] *1 Cor.* 10. 16. The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? and the bread which we break, is it not the Communion of the body of Chriſt?

[c] *1 Cor.* 11. 24, 25, 26. For I have received of the Lord, &c.——*See above in* [a]

[d] *1 Cor.* 10. 14, 15, 16.——21. Wherefore, my dearly beloved, flee from idolatry. V.15.] I ſpeak as to wiſe men, judge ye what I ſay. V.16.] The cup of bleſſing which we bleſſe, is not the communion of the blood of Chriſt? that bread which we break, is it not the communion of the body of Chriſt?—— V.21.] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Divels.

[e] *1 Cor.* 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.

Q. *How hath Chriſt appointed bread and wine to be given and received in the Sacrament of the Lords Supper?*

A. Chriſt hath appointed the Miniſters of his Word, in the adminiſtration of this Sacrament of the Lords Supper, to ſet apart the bread and wine from common uſe, by the word of inſtitution, thankſgiving, and prayer, to take and break the bread, and to give both the bread, and

the Wine to the Communicants, who are, by the ſam appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Chriſt was broken and given, and his bloud ſhed for them [f].

[f] *1 Cor.* 11. 23, 24. For I have received of the Lord, that which &c. *See above under* [2] *Mat.* 26.26,27,28. And as they were eating, Jeſus took bread, &c. *See above at* [2] *Mark* 14.22,23,24. And as they did eat, Jeſus took bread, and bleſſed it, and brake it, and gave to them, and ſaid, Take, eat, this is my body. V.27.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V.28.] And he ſaid unto them, This is my blood of the New Teſtament, which is ſhed for many. *Luk.* 22.19,20. And he took bread, and gave thanks, and brake it and gave it to them, ſaying, This is my body which is given for you; this do in remembrance of me. V.20.] Likewiſe alſo the cup after ſupper, ſaying, This cup is the New Teſtament in my blood, which is ſhed for you.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lords Supper [g], and yet are ſpiritually preſent to the faith of the receiver, no leſs truly and really then the elements themſelves are to their outward ſenſes [h], ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Chriſt, not after a corporal, or carnal, but in a ſpiritual manner, yet truly and really [i], while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death [k].

[g] *Act.* 3.21. Whom the heaven muſt receive untill the time of the reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began. [h] *Mat.* 26. 26——28. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. ——V.28.] For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins. [i] *1 Cor.* 11.24,25,26,27, 28,29. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me. V.25.] After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: This do ye as often as ye drink it, in remembrance of me. V.26.] For as oft as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. V.27.] Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. V.28.] But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. V.29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. [k] *1 Cor.* 10.16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themſelves before they come unto it?*

A. They

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves[l], of their being in Christ[m], of their sins, and wants[n], of the truth and measure of their knowledg[o], faith[p], repentance[q], love to God and the brethren[r], charity to all men[s], forgiving those that have done them wrong[t], of their desires after Christ[u], and of their new obedience[x]; and by renewing the exercise of these graces[x], by serious meditation[y],

[l] 1 *Cor.*11.28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

[m] 2 *Cor.*13.5. Examin your selves whether you be in the faith; prove your own selves; know ye not your own selves how that Christ is in you, except ye be reprobates?

[n] 1 *Cor.*5.7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our Passeover is sacrificed for us. *Compared with Exod.*12.15. Seven dayes shall ye eate unleavened bread, even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. [o] 1 *Cor.*11.29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. [p] 2 *Cor.*13.5. Examine your selves whether ye be in the faith, &c. *See above in* [m] *Mat.*26.28. For this is my blood of the New Testament, which is shed for many for the remission of sins. [q] *Zech.*12.10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his onely son, and shall be in bitternesse for him, as one that is in bitternesse for his first born. 1 *Cor.*11.31. For if we would judg our selves, we should not be judged. [r] 1 *Cor.*10.16,17. The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? V.17.] For we being many are one bread, and one body: for we all partake of that one bread. *Act.*2.46,47. And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnes, and singleness of heart, V.47.] Praysing God, and having favour with all the people; and the Lord added to the Church daily such as should be saved. [s] 1 *Cor.*5.8. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice, and wickednes, but with the unleavened bread of sincerity and truth. 1 *Cor.*11.18.—20. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it.—— V.20.] When ye come together therefore into one place, this is not to eat the Lords Supper. [t] *Mat.*5.23,24. Therefore if thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, V.24.] Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. [u] *Isa.*55.1. Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy milk and wine without money, and without price. *Joh.*7.37. In the last day, the great day of the feast, Jesus stood and cryed, saying, If any man thirst, let him come unto me and drink. [x] 1 *Cor.*5.7,8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passeover is sacrificed for us. V.8.] Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickednes, but with the unleavened bread of sincerity and truth. [x] 1 *Cor.*11.25,26.—28. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye do it in remembrance of me. V.26.] For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come.—— V.28.] But let a man examin himself, and so let him eat of that bread, and drink of that cup. *Heb.*10.21,22.—24. And having an High Priest over the house of God, V.22.] Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—— V.24.] And let us consider one another, to provoke unto love, and to good works. *Psa.*26.6. I will wash mine hands in innocency; so will I compass thine Altar, O Lord. [y] 1 *Cor.*11.24,25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V.25.] After the same manner also he took the cup, saying, This, &c.—This do ye, as often as ye drink it, in remembrace of me.

and.

2 *Chr.* 30. 18, 19. and fervent prayer.

For a multitude of the people, even many of Ephraim, and Manasseh, Issachar and Zebulon, had not cleansed themselves: yet did they eat the Passeover otherwise than it was written, but Hezekiah prayed for them, saying, The good Lord pardon every one, V. 19.] That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. *Matt.* 26. 26. And as they were eating Jesus took bread, and blessed it, and brake it, &c.

Q. May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof[a]; and in Gods account, hath it, if he be duly affected with the apprehension of the want of it[b], and unfainedly desires to be found in Christ[c], and to de-

[a] *Isai.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God. 1 *Joh.* 5. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *Psal.* 88. throughout. *Psal.* 77. from ver. 2. to the 13. I cryed unto God with my voice, &c. —— V. 3.] I remembred God and was troubled, &c. —— V. 4.] Thou holdest mine eyes waking, &c. —— V. 7.] Will the Lord cast off for ever! —— Is his mercy clean gone for ever! Doth his promise fail for evermore? —— V. 10.] And I said, This is mine infirmity: but I will remember the years of the right hand of the most High, &c —— *Jonah.* 2. 4 —— 7. Then I said, I am cast out of thy sight; yet I will look again towards thine holy Temple. —— V. 7.] When my soul fainted within me, I remembred the *Lord*, and my prayers came in unto thee into thine holy Temple.

[b] *Isai.* 54. 7, 8, 9, 10. For a small moment have I forsaken thee; but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. V. 9.] For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more goe over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *Matt.* 5. 3, 4. Blessed are the poor in spirit: for theirs is the kingdom of Heaven. V. 4.] Blessed are they that mourn: for they shall be comforted. *Psal.* 31. 22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplication, when I cryed unto thee. *Psal.* 73. 13 —— 22, 23. Verily I have cleansed my heart in vain, and washed mine hands in innocency. —— V. 22.] So foolish was I and ignorant; I was as a beast before thee. V. 23.] Nevertheless I am continually with thee; thou hast holden me by my right hand.

[c] *Phil.* 3. 8, 9. Yea doubtless and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, V. 9.] And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Psal.* 10. 17 —— Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear. *Psal.* 43. 1, 2 —— 5 —— Judge me, O God, and plead my cause against, &c. —— V. 2.] For thou art the God of my strength why dost thou cast me off? &c. —— V. 5.] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him who is the health of my countenance and my God.

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part from iniquity [d]: in which caſe (becauſe promiſes are made, and this Sacrament is appointed, for the relief even of weak and doubting Chriſtians [e]) he is to bewail his unbelief [f], and labour to have his doubts reſolved [g], and ſo doing he may and ought to come to the Lords Supper, that he may be further ſtrengthened [h].

[d] 2 *Tim.* 2. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his, and let every one that nameth the Name of Chriſt depart from iniquity. *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs and hath no light, let him truſt in the Name of the Lord, and ſtay him upon his God. *Pſal.* 66. 18, 19, 20. If I regard iniquity in my heart, the Lord will not hear me. V. 19.] But verily God hath heard me, he hath attended to the voice of my prayer. V. 20.] Bleſſed be God who hath not turned away my prayer, nor his mercy from me. [e] *Iſa.* 40. 11. —29. —31. He ſhall feed his flock like a Shepheard: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe which are with young. —— V. 29.] He giveth power to the faint, and to them that have no might he increaſeth ſtrength. —— V. 31.] But they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles; they ſhall run, and not be weary; they ſhall walk, and not faint. *Mat.* 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. *Mat.* 12. 20. A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment into victory. *Mat.* 26. 28. For this is my blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins. [f] *Mar.* 9. 24. And ſtraightway the father of the child cryed out, and ſaid with tears, Lord, I believe, help thou mine unbelief. [g] *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and unto the reſt of the Apoſtles, Men and brethren, what ſhall we do? *Act.* 16. 30. —— And he brought them out, and ſaid, Sirs, What muſt I do to be ſaved? [h] *Rom.* 4. 11. And he received the ſign of Circumciſion, a Seal of the righteouſneſs of the faith which he had being yet uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. 1 *Cor.* 11. 28. But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

Q. May any who profeſs the faith, and deſire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignoaant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Chriſt hath left in his Church [i], until they receive inſtruction, and

[i] 1 *Cor.* 11. 27. *to the end.* Wherefore whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord, V. 28.] But let a man examine himſelf, and ſo, &c. —— V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. V. 30.] For this cauſe many are weak, and ſickly among you, and many ſleep. V. 31.] For if we would judge our ſelves, we ſhould not be judged, &c. —— *Compared with* Mat. 7. 6. Give not that which is holy unto the dogs, neither caſt you your pearls before ſwine, leſt they trample them under their feet, and turn again, and rent you. *And with* 1 *Cor.* 5. *to the end.* *And with Jude* v. 23. And others ſave with fear, pulling them out of the fire, hating even the garment ſpotted with the fleſh. *And with* 1 *Tim.* 5. 22. Lay hands ſuddenly on no man, neither be partakers of other mens ſins. Keep thy ſelf pure.

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manifest their reformation [k].

[k] 2 Cor. 2.7. So that contrariwise ye ought to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance [l], diligently observe the Sacramental Elements and actions [m], heedfully discern the Lords body [n], and affectionately meditate on his death and sufferings [o], and thereby stir up themselves to a vigorous exercise of their graces [p], in judging themselves [q], and sorrowing for sin [r], in earnest hungring and thirsting after Christ [s], feeding on him by faith [t], receiv-

[l] Lev. 10.3. Then Moses said unto Aaron, This is that which the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. *Heb.* 12.28. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence, and godly fear. *Psal.* 5.7. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple. 1 *Cor.* 11.17.——26,27. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.—— V.26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V.27.] Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. [m] Exo. 24.8. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. *Compared with Mat.* 26.28. For this is my blood of the New Testament, which is shed for many for the remission of sins. [n] 1 *Cor.* 11.29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. [o] *Luk.* 22.19.—— This do in remembrance of me. [p] 1 *Cor.* 11.26. For as oft as ye eat this Bread, and drink this Cup, ye shew the Lords death till he come. 1 *Cor.* 10.3, 4, 5.——11.——14. And did all eat the same Spiritual meat: V.4.] And did all drink the same Spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ. V.5.] But with many of them God was not well pleased; for they were overthrown in the wilderness.—— V.11.] Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come.—— V.14.] Wherefore my dearly beloved, flee from idolatry. [q] 1 *Cor.* 11.31. For if we would judge our selves, we should not be judged. [r] *Zech.* 12.10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first-born. [s] *Rev.* 22.17. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. [t] *Joh.* 6.35. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

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ving of his fulneſſe [u], truſting in his merits [*], rejoycing in his love [x], giving thanks for his grace [y], in renewing of their covenant with God [z], and love to all the Saints [a].

[u] *Joh.* 1.16. And of his fulneſs have we all received, and grace for grace. [*] *Phil.* 3.9. And be found in him not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt I the righteouſneſs which is of God by faith. [x] *Pſal.* 63.4.5. Thus will I bleſs thee while I live, will lift up mine hands in thy name. V.5.] My ſoul ſhall be ſatisfied as with marrow and fatneſs and my mouth ſhall praiſe thee with joyful lips. [y] *2 Chr.* 30.21. And the children of Iſrael that were preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven dayes, with great gladneſs; and the Levites, and the Prieſts praiſed the Lord day by day, ſinging with loud inſtruments to the Lord. [z] *Pſal.* 22.26. The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever. [a] *Jer.* 50.5. They ſhall ask the way to Zion, with their faces thitherward, ſaying, come and let us joyn our ſelves to the Lord in a perpetual covenant that ſhall not be forgotten. *Pſal.* 55. Gather my ſaints together unto me, thoſe that have made a covenant with me by ſacrifice. [a] *Act.* 2. 42. And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and in prayers.

Q. What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is, ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſſe [b]; if they find quickning and comfort, to bleſſe God for it [c], beg the continuance of it [d], watch againſt relapſes [e], fulfill their vowes [f], and incourage themſelves to a frequent attendance on that ordi-

[b] *Pſal.* 28.7. The Lord is my ſtrength and my ſhield, my heart truſted in him, and I am helped, therefore my heart greatly reioyceth, and with my ſong will I praiſe him. *Pſal.* 85.8. I will hear what the Lord will ſpeak, for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly. *1 Cor.* 11. 27 —— 30.31. Now in this that I declare unto you, I praiſe you not, that ye come together, not for the better, but for the worſe —— V.30.] For this cauſe many are weak and ſickly among you, and many ſleep. V.31] For if we would judge our ſelves, we ſhould not be judged. [c] *2 Chr.* 30 21, 22, 23 —— 25, 26. And the children of Iſrael that were preſent at Jeruſalem kept the feaſt of Unleavened bread ſeven dayes with great gladneſs: and the Levites and the prieſts praiſed the Lord day by day; ſinging with loud inſtruments to the Lord. —— &c. —— *Act.* 2.42 —— 46,47. And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and in prayers —— V.46.] And they continuing daily with own accord in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs, and ſingleneſſe of heart; V.47.] Praiſing God, and having favour with all the people, &c. [d] *Pſal.* 36,10. O continue thy loving kindneſs unto them that know thee, and thy righteouſneſſe to the upright in heart. *Cant.* 3.4. It was but a little that I paſſed from them, but I found him whom my ſoul loveth, I held him, and would not let him goe, until I had brought him into my mothers houſe, and into the chamber of her that conceived me. *1 Chr.* 29.18. O Lord God of Abraham, Iſaac and Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. [e] *1 Cor.* 10.3,4,5 —— 11. And did all eat the ſame ſpiritual meat, V.4.] And did all drink the ſame ſpiritual drink; for the ſame ſpiritual Rocke that followed them, and that Rock was Chriſt. V.5.] But with many of them God was not well pleaſed, for they were overthrown in the wilderneſs. —— V.12.] Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. [f] *Pſal.* 50.14. Offer unto God, thankſgiving, and pay thy vowes unto the moſt High.

nance [g], but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament [h]; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time [i], but if they see they have failed in either, they are to be humbled [k], and to attend upon it afterward with more care and diligence [l].

[g] *1 Cor.* 11. 25, 26 — Do this as often as ye drink it in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come. *Act.* 1. 42 — 46. And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer — V. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. [h] *Eccl.* 5. 1, 2, 3, 4, 5, 6. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. V. 2.] Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, &c. V. 3.] For a dream cometh through multitude of business, and a fools voice is known by multitude of words. V. 4.] When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. V. 5.] Better is it that thou shouldst not vow, than that thou shouldst vow, and not pay. V. 6.] Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an errour; wherefore should God be angry at thy voice, and destroy the work of thine hands? [i] *Psal.* 123. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens, V. 2.] Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress; so wait our eyes upon the Lord our God, until he have mercy upon us. *Psal.* 42. 5 — 8. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance — V. 8.] For the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. *Psal.* 43. 3, 4, 5. O send out thy light and thy truth; let them lead me, let them bring me into thy holy hill, and to thy tabernacles. V. 4.] Then will I go unto the altar of God, unto God, my exceeding joy; yea, upon the harp will I praise thee, O God, my God — V. 5.] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God. [k] *2 Chron.* 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves; yet did they eat the Passover, otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one, V. 19.] That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. *Isai.* 1. 16 — 18. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil — V. 18.] Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. [l] *2 Cor.* 7. 11. For behold this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge? in all things ye have approved your selves to be clear in this matter. *1 Chron.* 15. 12, 13, 14. And David said unto them, ye are the chief of the Fathers of the Levites, sanctify your selves, both ye, and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. V. 13.] For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. V. 14.] So the Priests and Levites sanctified themselves, to bring up the Ark of the Lord God of Israel.

Q. *Wherein do the Sacraments of Baptisme and the Lords Supper agree?*

A. The Sacraments of Baptisme and the Lords Supper,

per, agree, in that the author of both is God [m], the spiritual part of both is Christ and his benefits [n], both are seals of the same Covenant [o], are to be dispensed by Ministers of the Gospel and by none other [p], and to be continued in the Church of Christ until his second coming [q].

[m] *Mat.* 28. 19. Go therefore and teach all nations, baptizing them in the Name, &c. 1 *Cor.* 11. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread, &c. [n] *Rom.* 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried with him by baptisme into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. 1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? [o] *Rom.* 4. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also; *Compared with Col.* 2. 12. Buried with him in baptisme, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. *Mat.* 26. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; V. 28.] For this is my blood of the New Testament, which is shed for many for the remission of sins. [p] *Joh.* 1. 33. And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c——— *Mat.* 28. 19. Go ye therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and the Holy Ghost. 1 *Cor.* 11. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. 1 *Cor.* 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. *Heb.* 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. [q] *Mat.* 28. 19, 20. Go ye therefore and teach all nations, baptizing, &c——— V. 20. Teaching them to observe all things which I command you; and lo, I am with you even to the end of the world. 1 *Cor.* 11. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come.

Q. *wherein do the Sacraments of Baptisme and the Lords Supper differ?*

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ [r], and that even to infants [s], whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ

[r] *Mat.* 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, &c. *Tit.* 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the holy Ghost. *Gal.* 3. 27. For as many of you as have been baptized into Christ have put on Christ. [s] *Gen.* 17. 7—9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and thy seed after thee.— V. 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations. *Act.* 2. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39.] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 *Cor* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.

as spiritual nourishment to the soul [c], and to confirm our continuance and growth in him [n], and that onely to such as are of years and ability to examine themselves [*].

[*] 1 Cor. 11. 23, 24, 25, 26. I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed took bread, V. 24.] And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, &c. 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? [*] 1 Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

Q. *What is Prayer?*

A. Prayer is an offering up of our desires unto God [x], in the Name of Christ [y], by the help of his Spirit [z], with confession of our sins [a], and thankful acknowledgment of his mercies [b].

[n] Psal. 62. 8. Trust in him at all times ye people; pour out your hearts before him: God is a refuge for us. [y] Joh. 16. 23. And in that day ye shall ask me nothing, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. [z] Rom. 8. 26. Likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings that cannot be uttered. [a] Psal. 32. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions, and thou forgavest the iniquity of my sin. V. 6.] For this shall every one that is godly pray unto thee, in a time when thou mayest be found, surely, &c. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, &c. [b] Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God.

Q. *Are we to pray unto God onely?*

A. God only being able to search the hearts [c], hear the requests [d], pardon the sins [e], and fulfil the desires of all [f], and only to be believed in [g], and worshipped with religious worship [h], prayer, which is a special part thereof [i], is to

[c] 1 King. 8. 39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his wayes, whose heart thou knowest: for thou, even thou onely knowest the hearts of all the children of men. Act. 1. 24. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 8. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God; [d] Psal. 65. 2. O thou that hearest prayers, to thee shall all flesh come. [e] Mic. 7. 18. Who is a God like unto thee that pardonest iniquity, and passeth by the transgression, of the remnant of his inheritance, &c. [f] Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. V. 19.] He will fulfill the desires of them that fear him, he also will hear their cry, and will save them. [g] Rom. 10. 14. How then shall they call on him in whom they have not believed? &c. [h] Mat. 4. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou &c. [i] Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours.

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be made by all to him alone [k], and to none other [l].

[k] *Psal.* 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.

[l] *Rom.* 10. 14. How then shall they call on him in whom they have not believed? &c.

Q. *What is it to pray in the name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake [m], not by bare mentioning of his Name [n], but by drawing our incouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation [o].

[m] *Joh.* 14. 13, 14. And whatsoever ye shall ask in my name, I will do, that the Father may be glorified in the Son. V. 14.] If ye shall ask any thing in my name, I will do it. *Joh.* 16. 24. Hitherto have ye asked nothing in my name: ask, and receive, that your joy may be full. *Dan.* 9. 24. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake.

[n] *Mat.* 7. 21. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

[o] *Heb.* 4. 14, 15, 16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us hold fast our profession. V. 15.] For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. V. 16.] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *1 Joh.* 5. 13, 14, 15. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. V. 14.] And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. V. 15.] And if we know that he heareth whatsoever we ask, we know that we have the petitions that we desired of him.

Q. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no accesse into his presence without a Mediatour [p]; and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone [q]; we are to pray in no other name but his onely [r].

[p] *Joh.* 14. 6. Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. *Isa.* 59. 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. *Eph.* 3. 12. In whom we have boldness, and accesse with confidence, by the faith of him.

[q] *Joh.* 6. 27. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. *Heb.* 7. 25, 26, 27. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing that he ever liveth to make intercession for them. V. 26.] For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens, V. 27.] Who needeth not daily as those high Priests, to offer up sacrifice first for his own sins, and then for the peoples; for this he did once, when he offered up himself. *1 Tim.* 2. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus. *Col.* 3. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Heb.* 13. 15. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks in his name.

Q. *How*

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty [f].

[f] *Rom.* 8.26,27. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered. V.27.] And he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. *Psal.* 10.17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear. *Zech.* 12.10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications, and they shall look upon me whom they have pierced, and mourn, &c.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ, upon earth [g], for Magistrates [h] and Ministers [i], for our selves [k], our brethren [l], yea our enemies [m], and for all sorts of men living [n], or that shall live hereafter [o]; but not for the dead [p], nor for those that are known to have sinned

[g] *Ephes.* 6.18. Praying also always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all Saints. *Psal.* 28.9. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever. [h] 1 *Tim.* 2.1, 2. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. V.2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. [i] *Col.* 4.3. Withall praying also for us, that God would open to us a door of utterance, to speak the mysteries of Christ, for which I am also in bonds. [k] *Gen.* 32.11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, least he will come and smite me, &c. [l] *Jam.* 5.16. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much. [m] *Mat.* 5.44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. [n] 1 *Tim.* 2.1,2. *See above in* [h] [o] *Joh.* 17.20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 *Sam.* 7.29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed for ever. [p] 2 *Sam.* 12.21,22,23. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. V.22.] And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? V.23.] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

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the ſin unto death [d].

[d] 1 Joh. 5. 16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God [e], the welfare of the Church [f], our own [g], or others good [h], but not for any thing that is unlawful [i].

[e] Mat. 6. 9. After this manner therefore pray ye, Our father which art in heaven, hallowed be thy Name. [f] Pſal. 51. 18. Do good in thy good pleaſure unto Sion, build thou the walls of Jeruſalem. Pſal. 122. 6. Pray for the peace of Jeruſalem; they ſhall proſper that love thee. [g] Mat. 7. 11. If ye then being evil know how to give good gifts to your children, how much more ſhall your father which is in heaven give good things to them that ask him? [h] Pſal. 125. 4. Do good, O Lord, to thoſe that be good; and to them that are upright in their heart. [i] 1 Joh. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the Majeſty of God [k], and deep ſenſe of our own unworthineſs [l], neceſſities [m], and ſins [n]; with penitent [o], thankful [p], and inlarged hearts [q]; with underſtanding [r], faith [s], ſincerity [t],

[k] Eccl. 5. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools; for they conſider not that they do evil. [l] Gen. 18. 27. And Abraham ſaid, Behold now I have taken upon me to ſpeak unto the Lord who am but duſt and aſhes. Gen. 32. 10. I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewn unto thy ſervant, &c. [m] Luk. 15. 17, 18, 19. And when he came to himſelf, he ſaid, How many hired ſervants in my fathers houſe have bread enough, and to ſpare, and I periſh with hunger. V. 18.] I will ariſe and go to my father, and ſay unto him, Father, I have ſinned againſt heaven, and before thee, V. 19.] And am no more worthy to be called thy ſon, make me as one of thy hired ſervants. [n] Luk. 18. 13, 14. And the Publican ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breſt, ſaying, Lord, be merciful to me a ſinner. V. 14.] I tell you, This man went down to his houſe juſtified rather than the other; for every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted. [o] Pſal. 51. 17. The ſacrifices of God are a broken ſpirit, a broken and contrite heart, O God, thou wilt not deſpiſe. [p] Phil. 4. 6. Be careful for nothing; but in every thing, by prayer, and ſupplication, with thankſgiving, let your requeſts be made known to God: [q] 1 Sam. 1. 15. And Hannah anſwered, and ſaid, No, my Lord, I am a woman of a ſorrowful ſpirit; I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. [r] 1 Cor. 14. 15. What is it then? I will pray with the Spirit, and will pray with underſtanding alſo. [s] Mar. 11. 24. Therefore I ſay unto you, Whatſoever things ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. Jam. 1. 6. But let him aſk in faith, nothing doubting; for he that wavereth is like a wave of the ſea, driven with the wind and toſſed. [t] Pſal. 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth. Pſalm 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feined lips.

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fervency [u], love [x], and perseverance [y], waiting upon him [z], with humble submission to his will [a].

[u] *Jam.* 5. 16. —— the effectual fervent prayer of a righteous man availeth much. [x] 1 *Tim.* 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. [y] *Eph.* 6. 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. [z] *Mic.* 7. 7. Therefore I will look unto the Lord, I will wait for the God of my salvation: my God will hear me. [a] *Mat.* 26. 39. And he went a little further and fell on his face, and prayed, saying, O my father, If it be possible, let this cup passe from me; nevertheless not as I will, but as thou wilt.

Q. *What Rule hath God given for our direction in the duty of prayer?*

A. The whole Word of God is of use to direct us in the duty of praying [a]; but the special rule of direction, is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer [b].

[a] 1 *Joh.* 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. [b] *Mat.* 6. 9, 10, 11, 12, 13. After this manner therefore pray ye, Our father, &c. —— *Luk.* 11. 2, 3, 4. And he said unto them, When ye pray, say, Our father, &c. ——

Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not onely for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer [c].

[c] *Matth.* 6. 9. *Compared with Luke* 11. 2. *See above in the letter* [b.]

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in these words, *Our Father which art in heaven* [d]] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein [e], with

[d] *Mat.* 6. 9.

[e] *Luk.* 11. 13. If you then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? *Rom.* 8. 15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

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reverence and all other child-like dispositions [f], heavenly affections [g], and due apprehensions of his soveraign power, Majesty, and gracious condescention [h]; as also to pray with and for others [i].

[f] *Isa.* 64. 9. Be not wrath very sore, O Lord, neither remember our iniquities for ever: behold, see, we beseech thee, we are all thy people.

[g] *Psal.* 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Lam.* 3. 41. Let us lift up our heart and our hands unto God in the heavens.

[h] *Isa.* 63. 15, 16. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy bowels, and thy mercies towards me? are they restrained? V. 16.] Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting. *Neh.* 1. 4, 5, 6. And it came to passe when I heard these words, that I sate down and wept, and mourned certain dayes, and fasted, and prayed before the God of heaven. V 5.] And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth Covenant and mercy for them that love him, and observe his Commandments. V. 6.] Let thine ear be now attentive, and thine eyes open, that thou maiest hear the prayer of thy servant, which I pray before thee now, day and night for the children of Israel thy servants, &c.

[i] *Act.* 12. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

Q. What do we pray for in the first Petition?

A. In the first petition, [which is, *Hallowed be thy name* [k],] acknowledging the utter inability and indisposition that is in our selves & all men to honour God aright [l]; we pray that God would by his grace inable and incline us and others to know, to acknowledg, and highly to esteem him [m], his titles [n], attributes [o], ordinances, word [p],

[k] *Mat.* 6. 9.

[l] 2 *Cor.* 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.

Psalm 51. 15. O Lord, open thou my lips, and my mouth shall shew forth thy praise.

[m] *Psal.* 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. V. 3.] Let the people praise thee, O God, let all the people praise thee.

[n] *Psal.* 83. 18. That men may know that thou whose Name alone is Jehovah, art the most High over all the earth.

[o] *Psal.* 86. 10, 11, 12, 13.—15. For thou art great, and dost wondrous things; thou art God alone. V. 11.] Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy Name. V. 12.] I will praise thee, O Lord my God, with all my heart, and will glorifie thy Name for evermore. V. 13.] For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell.— V. 15.] But thou, O Lord, art a God full of Compassion, and gracious, long-suffering, and plenteous in mercy and truth.

[p] 2 *Thes.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. *Psal.* 147. 19, 20. He sheweth his word unto Jacob, his statutes and judgments unto Israel. V. 20.] He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord. *Psal.* 138. 1, 2, 3. I will praise thee with my whole heart; before the gods will I sing praise unto thee. V. 2.] I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name. V. 3.] In the day when I cryed thou answerest me, and strengthnedst me with strength in my soul. 2 *Cor.* 2. 14, 15. Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledg by us in every place. V. 15.] For we are to God a sweet savour of Christ in them that are saved, and in them that perish.

works, and whatsoever he is pleased to make himself known by [q], and to glorifie him in thought, word [r], and deed [s]; that he would prevent and remove Atheisme [t], ignorance [u], idolatry [x], profaneness [y], and whatsoever is dishonourable to him [z]; and by his over-ruling providence, direct and dispose of all things to his own glory [a].

[q] *Psal.*145. *throughout.* I will extol thee O God, my King, &c. —— *Psal.* 8. *throughout.* O Lord, our Lord, how excellent is thy Name in all the earth! &c.——

[r] *Psal.*103.1. Bless the Lord, O my soul, and all that is within me bless his holy Name. *Psal.*19.14. Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord our strength, and our Redeemer. [s] *Phil.*1.9.——11. And this I pray, that your love may abound yet more and more in knowledg, and in all judgment.—— V.11.] Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. [t] *Psal.*67.1,2,3,4. God be merciful unto us, and bless us, and cause his face to shine upon us. V.2] That thy way may be known upon earth, thy saving health among all Nations. V.3.] Let the people praise thee, O God, let all the people praise thee. V.4.] O let the nations be glad and rejoice; for thou shalt judge the people righteously, and govern the nations upon earth. [u] *Eph.* 1.17,18. That the God of our Lord Jesus Christ, the father of Glory, may give unto you the spirit of wisdom and revelation in the knowledg of him. V.18.] The eyes of your understanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. [x] *Psalm* 97.7. Confounded be all they that serve graven images, that boast themselves of Idols: worship him all ye gods. [y] *Psalm* 74. 18. ——22, 23. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name.—— V.22.] Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily. V.23.] Forget not the voice of mine enemies, the tumult of those that rise up against thee encreaseth continually. [z] 2 *Kin.*19.15,16. And Hezekiah prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou hast made heaven and earth. V.16.] Lord bow down thine ear and hear, open, Lord, thine eyes and see, and hear the words of Sennacherib which hath sent him to reproach the living God. [a] 2 *Chron.*20.6.—— 10,11,12. And [Jehoshaphat] said, O Lord God of our fathers, Art not thou God in heaven, and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? —— V.12.] And now behold the children of Ammon, and Moab, &c. V.11.] Behold, I say, how they reward us, to come to cast us out of our possessions which thou hast given us to inherit. V.12.] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. *Psalm* 83. *throughout.* Keep thou not silence, O God, hold not thy peace, &c.—— *Psal.*140.4.—8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.—— V.8.] Grant not, O Lord, the desires of the wicked; further not his wicked devices, lest they exalt themselves.

Q. *What do we pray for in the second Petition?*

A. In the second Petition, (which is, *Thy Kingdom come* [a],) acknowledging our selves and all mankind to be by nature under the dominion of sinne and Sa-

[a] *Matth.*6.10.

tan [b],

tan [b]; we pray, that the kingdom of ſin and Satan may be deſtroyed [c], the Goſpel propagated throughout the world [d], the Jewes called [e], the fulneſſe of the Gentiles brought in [f], the Church furniſhed with all Goſpel officers and ordinances [g], purged from corruption [h], countenanced and maintained by the civil magiſtrate [i], that the ordinances of Chriſt may be purely diſpenſed, and made effectual to the converting of thoſe that are yet in their ſins, and the confirming, comforting and building up of thoſe that are already converted [k]; that Chriſt would rule in our hearts here [l], and haſten the time of his ſecond coming, and our reigning with him for ever [m]; and that he would be pleaſed ſo to exerciſe the kingdom of his power in all the world, as may beſt conduce to theſe ends [n].

[b] *Eph.* 2.2,3. Wherein in times paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of diſobedience; V. 3.] Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, and were by nature the children of wrath, even as others.

[c] *Pſal.* 68.1.—— 18. Let God ariſe, let his enemies be ſcattered; let them alſo that hate him flee before him.—— V.18.] Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea, for the rebellious alſo; that the Lord God might dwell among them. *Rev.* 12.10,11. And I heard a loud voice, ſaying in heaven, Now is come ſalvation, and ſtrength, and the Kingdom of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt out, which accuſed them before God day and night. V.11.] And they overcame by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.

[d] 2 *Theſ.* 3.1. Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you.

[e] *Rom.* 10.1. Brethren, my hearts deſire and prayer to God is, That they might be ſaved.

[f] *Joh.* 17.9.——20. I pray for them, I pray not for the world; but for them that thou haſt given me, for they are thine.—— V.20.] Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. *Rom.* 11.25,26. For I would not brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits) that blindneſſe in part is happned to Iſrael, until the fulneſſe of the Gentiles be come in. V.26.] And ſo all Iſrael ſhall be ſaved; as it is written, There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſſe from Jacob. *Pſalm 67. throughout.* God be merciful unto us, and bleſſe us, and cauſe his face, &c.——

[g] *Matth.* 9.38. Pray ye therefore the Lord of the harveſt that he will ſend forth labourers into his harveſt. 2 *Theſ.* 3.1. Finally, brethren, pray for us, that the word of the Lord may have a free courſe, and be glorified, even as it is with you.

[h] *Mal.* 1.11. For from the riſing of the ſun, even to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered up unto my Name, and a pure offering: for my Name ſhall be great among the Heathen, ſaith the Lord of hoſts. *Zeph.* 3.9. For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to ſerve him with one conſent.

[i] 1 *Tim.* 2.1, 2. I exhort therefore, that firſt of all ſupplications, prayers, intercеſſions, and thankſgivings be made for all men, V.2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty.

[k] *Act.* 4.29,30. And now, Lord, behold their threatnings, and grant unto thy ſervants, that with all boldneſſe they may ſpeak thy word; V.30.] By ſtretching forth thine hand to heal, and that ſignes and wonders may be done by the Name of thy holy child Jeſus. *Eph.* 6.18,19,20. Praying alwayes with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints, V.19.] And for me, that utterance may be

given me, that I may open my mouth boldly, to make known the mystery of the Gentiles, V.20.] For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. *Rom.*15. 29,30——32. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. V30.] Now I beseech you, brethren, for the Lord Jesus Christ sake and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. —— V.32.] That I may come unto you with joy, by the will of God, and may with you be refreshed. 2 *Thes.*1.11. Wherefore we pray always for you, that our God would count you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the work of faith with power. 2 *Thes.*2.16.17. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and given us everlasting consolation, and good hope through grace, V.17.] Comfort your hearts and stablish you in every good word and work. [l] *Eph.*3. *from. ver.*5.14. *to the* 21. For this cause I bow my knees unto the Father of our Lord Jesus Christ, V.15.] Of whom the whole family in heaven and earth is named, V.16.] That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. V.17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, V.18.] May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; V.19.] And to know the love of Christ which passeth knowledge; that ye might be filled with the fulness of God. V.20.] Now unto him that is able to doe exceeding, abundantly above all that we ask, or think, &c.——— [m] *Rev.*22.20. He which testifieth these things saith, surely I come quickly Amen, even so come Lord Jesus. [n] *Isai.*64.1,2. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence! V.2.] As when the melting fire burneth, the fire causeth the waters to boile to make thy name known to thine adversaries, that the nations may tremble at thy presence. *Rev*4.8,9,10,11. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. V.9.] And when those beasts give glory, and honour and thankes to him that sat on the thrown, who liveth for ever and ever. V.10.] That four and twenty Elders fall down before him that sat on the thrown, and worship him that liveth for ever and ever, and cast their Crowns before the thrown, saying. V.11.] Thou art worthy, O Lord, to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

Q. what do we pray for in the third Petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven* [o]) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God [p], but prone to rebel against his word [q], to repine and murmure against his Providence [r], and wholly inclined to do the will of the flesh, and of the devil [s]: We pray, that God would by

[o] *Matt.*6.10.

[p] *Rom.*7.18. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. *Job.*21.14. Therefore they say unto God, Depart from us: we desire not the knowledge of thy ways. 1 *Cor.*2.14. But the natural man receiveth not the things of the spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned. [q] *Rom.*8.7. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. [r] *Exod.*17.7. And he called the name of thee place Massah and Meribah; because of the chiding of the children of Israel, and because they tempted the Lord, saying, is the Lord among us, or not? *Num.*14.2. And all the children of Israel murmured against Moses and Aaron: and the whole congregation said unto them, would God that we had dyed in the land of Egypt, would God that we had dyed in this wilderness. [s] *Eph.*2.2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

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his Spirit take away from our ſelves and others, all blindneſs [t], weakneſs [u], indiſpoſedneſs [*], and perverſeneſs of heart [x], and by his grace make us able and willing to know, do, and ſubmit to his will in all things [y], with the like humility [z], cheerfulneſs [a], faithfulneſs [b], diligence [c], zeal [d], ſincerity [e], and conſtancy [f], as the Angels do in heaven [g].

[t] *Eph.* 1. 17, 18. That the God of our Lord Jeſus Chriſt the Father of glory may give unto you the Spirit of wiſdom and revelation in the knowledge of him; V. 18.] The eyes of your underſtanding being enlightned that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. [*] *Eph.* 3. 16. That he would grant you, according to the riches of his glory, to be ſtrengthned with might, by the Spirit in the inner man. * *Mat.* 26. 40, 41. And he cometh to the Diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour? V. 41.] Watch and pray, that ye enter not into temptation, the Spirit indeed is willing but the fleſh is weak. [x] *Jer.* 31. 18, 19. I have ſurely heard Ephraim bemoaning himſelf thus, thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke. Turn thou me, and I ſhall be turned; for thou art the Lord my God. V. 19.] Surely after that I was turned, I repented; and after that I was inſtructed I ſmote upon my thigh; I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth. [y] *Pſal.* 119. 1——3——35, 36. Bleſſed are the undefiled in the way, who walk in the Law of the Lord.—— V. 8.] I will keep thy ſtatutes, O forſake me not utterly——V. 35.] Make me to go in the paths of thy commandments, for therein do I delight. V. 36.] Incline my heart unto thy teſtimonies, and not to covetouſneſs. *Act.* 21. 14. And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done. [z] *Mic.* 6. 8. He hath ſhewed thee O man, what is good, and what doth the Lord require of thee but to do juſtly, and to love mercy, and to walk humbly with thy God. [a] *Pſal.* 100. 2. Serve the Lord with gladneſs; come before his preſence with ſinging. *Job* 1. 21. And [Job] ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord. 2 *Sam.* 15. 25, 26. And the King ſaid unto Zadok, Carry back the Ark of God into the City; if I ſhall find favor in the eyes of the Lord, he will bring me again, and ſhew me both it, and his habitation. V. 26.] But if he ſay thus, I have no delight in thee, behold, here I am, let him do to me as ſeemeth him good. [b] *Iſa.* 38. 3. And ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight, and Hezekiah wept ſore. [c] *Pſal.* 119. 4, 5. Thou haſt commanded us to keep thy precepts diligently. V. 5.] O that my wayes were directed to keep thy ſtatutes. [d] *Rom.* 12. 11. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord. [e] *Pſal.* 119. 80. Let my heart be ſound in thy ſtatutes, that I be not aſhamed. [f] *Pſal.* 119. 112. I have enclined my heart to perform thy ſtatutes alwayes even to the end. [g] *Iſai.* 6. 2, 3. Above it ſtood the Seraphims each one had ſix wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. V. 3.] And one cried unto another, and ſaid, Holy, holy, holy is the Lord of hoſts; the whole earth is full of his glory. *Pſal.* 103. 20, 21. Bleſſe the Lord ye his Angels that excell in ſtrength, and do his commandments hearkening unto the voice of his word. V. 21.] Bleſſe ye the Lord all ye his hoſts, ye miniſters of his that do his pleaſure. *Mat.* 18. 10. Take heed ye deſpiſe not one of theſe little ones; for I ſay unto you, In heaven their Angels do alwayes behold the face of my Father which is in heaven.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, (which is, *Give us this day our daily bread* [h],) acknowledging that in Adam, and by our ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be

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wholy deprived of them by God, and to have them curſed to us in the uſe of them [i]; and that neither they of themſelves are able to ſuſtain us [k]; nor we to merit [l], or by our own induſtry to procure them [m], but prone to deſire [n], get [o], and uſe them unlawfully [p]; we pray for our ſelves and others, that both they and we, waiting upon the providence of God from day to day in the uſe of lawful means, may, of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, injoy a competent portion of them [q], and have the ſame continued and bleſſed unto us in our holy and comfortable uſe of them [r], and con-

[i] *Gen.* 2.17. But of the Tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day thou eateſt thereof thou ſhalt ſurely dye. *Gen.* 3.17. And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the Tree, of the which I commanded thee, ſaying, thou ſhalt not eat of it; curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the dayes of thy life. *Rom.* 8.20,21,22. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. V.21.] Becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. V.22.] For we know that the whole Creation groaneth and travelleth in pain together until now. *Jer.* 5.25. Your iniquities have turned away theſe things, and your ſins have withholden good things from you. *Deut.* 28. *from ver.* 15. *to the end* But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and ſtatutes which I command thee this day, that all theſe curſes ſhall come upon thee and overtake thee, V.16.] Curſed ſhalt thou be in the City, and curſed in the field, and curſed is thy basket, and in thy ſtore, &c. *To the end of the chap.* [k] *Deut.* 8.3. And he humbled thee, and ſuffered thee to hunger, and fed thee with Manna, which thou kneweſt not, neither did my fathers know; that he might make thee know that man doth not live by bread onely, but by every word that proceedeth out of the mouth of the Lord doth man live. [l] *Gen.* 32.10. I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewen to thy ſervant, &c. [m] *Deut.* 8.17,18. And thou ſay in thine heart, My power, and the might of mine hand hath gotten me this wealth; V.18.] But thou ſhalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as it is this day. [n] *Jer.* 6.13. For from the leaſt of them, to the greateſt, every one of them is given to covetouſneſs, &c. *Mark* 7.21,22. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, V.22.] Theefts, covetouſneſs, wickedneſs, &c. ——— [o] *Hoſ.* 12.7. He is a merchant, the balance of deceit are in his hand; he loveth to oppreſſe. [p] *Jam.* 4.3. Ye aſk and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts. [q] *Gen.* 43.12,13,14. And take double money in your hand, and the money that was brought again in the mouth of the ſacks; peradventure it was an overſight. V.13.] Take alſo you brother, and ariſe, goe unto the man. V.14.] And God Almighty give you mercy before the man, that he may ſend, &c. ——— *Gen.* 28.20. And Jacob vowed a vow, ſaying, if God will be with me, and keep me in this way that I goe, and will give me bread to eat, and raiment to put on, &c. *Eph.* 4.28. Let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. 2 *Theſ.* 3.11,12. For we hear that there are ſome who walk among you diſorderly working not at all but are buſy-bodies. V.12.] Now they that are ſuch, we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. *Phil.* 4.6. Be careful for nothing; but in every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. [r] 1 *Tim.* 4.3,4,5. Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving, of them which believe, and know the truth. V.4.] For every creature of God is good and nothing to be refuſed, if it be received with thankſgiving. V.5.] For it is ſanctified, by the word of God, and prayer,

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tentment in them [f]; and be kept from all things that are contrary to our temporal ſupport and comfort [i].

[f] 1 Tim. 6. 6, 7, 8. But godlineſs with contentment is great gain: V. 7.] For we brought nothing into this world; and it is certain we can carry nothing out. V. 8.] And having food and raiment let us be therewith content. [i] Prov. 30. 8, 9. Remove from me vanity and lies; give me neither poverty, nor riches: feed me with food convenient for me. V. 9.] Leſt I be full, and deny thee, and ſay, who is the Lord? and leſt I be poor, and ſteal, and take the name of my God in vain.

Q. *what do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*Forgive us our debts as we forgive our debtors* [k],] acknowledging that we and all others are guilty both of original and actual ſin, and thereby become debtors to the juſtice of God, and that neither we, nor any other creature can make the leaſt ſatisfaction for that debt *; we pray for our ſelves and others, that God of his free grace would, through the obedience and ſatisfaction of Chriſt apprehended and applied by faith, acquit us both from the guilt and puniſhment of ſin [x], accept us in his beloved [y], continue his favour and grace to us [z], pardon our daily failings [a], and fill us with peace and joy in giving us daily more and more aſſurance of forgiveneſs [b], which we

[k] Mat. 6. 12.

* Rom. 3. from v. 9. to 22. What then? are we better then they? no in no wiſe; for we have before proved, both Jew and Gentiles, that they are all under ſin; V. 10.] As it is written, There is none righteous, no not one. V. 11.] There is none that underſtandeth, none that ſeeketh after God. They are all gone out of the way, &c.—— V. 19.] ——that every mouth may be ſtopped, and all the world may become guilty before God, &c.—— Mat. 18. 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thouſand talents. V. 25.] But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his wife, and his children, and all that he had, and payment to be made. Pſal. 130. 3, 4. If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand? V. 4.] But there is forgiveneſs with thee, that thou maiſt be feared. [x] Rom. 3. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, V. 25.] Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. V. 26.] To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. Heb. 9. 22. And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion. [y] Eph. 1. 6, 7. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. V. 7.] In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. [z] 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord. [a] Hoſ. 14. 2. Take with you words, and turn to the Lord, ſay unto him, Take away all iniquity, and receive us graciouſly; ſo will we render the calves of our lips. Jer. 14. 7. O Lord, though our iniquities teſtifie againſt us, do thou it for thy names ſake; for our backſlidings are many, we have ſinned againſt thee. [b] Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt. Pſal. 51. 7, 8, 9, 10——12. Purge me with hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter then ſnow. V. 8.] Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice. V. 9.] Hide thy face from my ſins, and blot out all mine iniquities. V. 10.] Create in me a clean heart, O God, and renew a right Spirit within me. ——V. 12.] Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.

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are the rather imboldened to ask, and incouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences [c].

[c] *Luk.*11.4. And forgive us our sins; for we also forgive every one that is indebted to us, &c. *Mat.*6.14,15. For if we forgive men their trespasses, your heavenly Father will also forgive you, V.15.] But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. *Mat.*18.35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. *What we pray for in the sixth Petiton?*

A. In the sixth Petition, (which is, *And lead us not into temptation, but deliver us from evil* [d],) acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations [e], that Sathan [f], the world [g], and the flesh are ready powerfully to draw us aside and insnare us [h], and that we, even after the pardon of our sins, by reason of our corruption [i], weakness, and want of watchfulness [k], are not onely subject to be tempted, and forward to expose our selves unto temptations [l], but also of our selves unable and unwilling to resist them, to recover out of

[d] *Mat.*6.13.

[e] 2 *Chron.* 32. 31. Howbeit in the business of the Ambassadors of the Princes of Babylon who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

[f] 1 *Chron.*21.1. And *Satan* stood up against Israel, and provoked David to number Israel.

[g] *Luk.*21.34. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. *Mark* 4.19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becomes unfruitful.

[h] *Jam.* 1. 14. But every man is tempted, when he is drawn away of his own lust, and enticed.

[i] *Gal.*5.17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.

[k] *Mat.*26.41. Watch and pray that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak.

[l] *Mat.*26.69,70,71,72. Now Peter sate without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Galilee. V.70.] But he denied before them all, saying, I know not what thou sayest. V.71.] And when he was gone into the porche, another Maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. V.72.] And again he denied with an oath, saying, I do not know the man. *Gal.*2.11,12,13,14. Lest Satan should get an advantage of us, for we are not ignorant of his devices. V.11.] Furthermore when I came to Troas to preach Christs Gospel, and a door was opened unto me of the Lord, V.13.] I had no rest in my Spirit, because I found not Titus my brother, but taking my leave of them, I went thence into Macedonia. V.14.] Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 2 *Chr.*18.3. And Ahab king of Israel said unto Jehoshaphat king of Judah, wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. *Compared with* 2 *Chron.*19.2. And Jehu the son of Hanani the Seer, went out to meet him, and said to king Jehoshaphat, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.

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them and to improve them [m], and, worthy to be left under the power of them [n], we pray, that God would so overrule the world and all in it [o], subdue the flesh [p], and restrain Satan [q], order all things [r], bestow and blesse all meanes of grace [s], and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin [t], or, if temped, that by his spirit we may be powerfully supported and enabled to stand in the houre of temptation [u], or, when

[m] *Rom.*7.23,24. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members. V.24.] O wretched man that I am, who shall deliver me from this body of death? 1 *Chron.*21.1,2,3,4. And Satan stood up against Israel and provoked David to number Israel. V.1.] And David said to Joab, and the rulers of the people, goe number Israel from Bersheba to *Dan*, &c. V.2.] And Joab answered, The Lord make his people an hundred times so many more as they be; but my lord the King, are they not my lords servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? V.4.] Nevertheless the Kings word prevailed against Joab; wherefore Joab departed, and went, &c. 2 *Chr.*16.7,8,9,10. And at that time Hanani the seer came to Asa King of Judah, and said to him, because thou hast rested on the King of Syria, and not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand. V.8.] Were not the Ethiopians and Lubims a huge host? &c. and yet because thou didst rely on the Lord, he delivered them into thine hand. V.9.] For the eyes of the Lord run to and fro, throughout the earth, to shew himself strong in the behalf of them whose heart is perfect towards him; herein thou hast done foolishly, therefore from henceforth thou shalt have wars. V.10.] Thus Asa was wroth with the seer, and put him into a prison house; for he was in a rage with him because of this thing, and Asa oppressed some of the people the same time. [n] *Psal.*81.11,12. But my people would not hearken unto my voice, and Israel would have none of me. V.12.] So I gave them up unto their hearts lust, and they walked in their own counsels. [o] *Joh.*17.15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evill. [p] *Psal.*51.10. Create in me a clean heart, O God, and renew a right spirit within me. *Psal.*119.133. Order my steps in thy word, and let not any iniquity have dominion over me. [q] 2 *Cor.*12.7,8. And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorne in the flesh, the messenger of satan to buffet me, lest *I* should be exalted above measure. V.8.] For this thing I besought the Lord thrice that it might depart from me. [r] 1 *Cor.*10.12,13. Wherefore let him that thinks he standeth take heed lest he fall. V.13.] There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. [s] *Heb.*13.20,21. Now the God of peace, that brought again from the dead our Lord Jesus Christ that great shepherd of the sheep, through the blood of the everlasting covenant, V.21.] Make you perfect in every good work, to doe his will, working in you that which is well-pleasing in his sight, through Jesus Christ, &c. [t] *Matt.*26.41. Watch and pray, that ye enter not into temptation, &c. *Psal.*19.13. Keep back thy servant also from presumptuous sins; let not them have dominion over me, then shall I be upright, and innocent from the great transgression. [u] *Eph.*3.14,15,16,17. For this cause I bow my knees unto the Father of our Lord Jesus Christ, V.15.] Of whom the whole family of heaven and earth is named, V.16.] That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; V.17.] That Christ may dwell in your hearts by faith, that ye being rooted, &c. 2 *Thes*3.3. To the end he may establish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his Saints. *Jude.*v.24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

fallen, raised again and recovered out of it *, and have a sanctified use and improvement thereof *; that our sanctification and salvation may be perfected y, Satan trodden under our feet z, and we fully freed from sin, temptation, and all evil for ever a.

* Psal. 51. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

* 1 Pet. 5. 8, 9, 10. Be sober, be vigilant, because your adversary the Devel as a roaring Lion walketh about, seeking whom he may devour. V. 9.] Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. V. 10.] But the God of all peace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

y 2 Cor. 13. 7.——9. Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.—— V. 9.] For we are glad when we are weak, and ye are strong; this also we wish, even your perfection.

z Rom. 16. 20. And the God of peace shall bruise Satan under your feet shortly, &c. Zech. 3. 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand pluckt out of the fire? Luk. 22. 31, 32. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. V. 32.] But I have prayed for thee, that thy faith fail not, and when thou art converted, &c.

a Joh. 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 1 Thes. 5. 23. And the very God of peace sanctifie you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ.

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, *For thine is the Kingdom, the power and the glory for ever, Amen* b.) teacheth us to enforce our petitions with arguments c, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God d; and with our prayers to join praises e, ascribing to God alone eternal sovereignty, omnipotency, and

b Mat. 6. 13.

c Rom. 15. 30. Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me.

d Dan. 9. 4.——7, 8, 9.——16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him, and keep his Commandments.—— V. 7.] O Lord, righteousnes belongeth unto thee, but unto us confusion of face, as at this day, &c. V. 8.] O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our fathers, because we have trespassed against thee; V. 9.] To the Lord our God belongs mercies, and forgivenesses, though we have rebelled against him.—— V. 16.] O Lord, according to all thy righteousnes, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, &c. V. 17.] Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake. V. 18.] O my God, encline thine ear, and behold our desolation, and the City that is called by thy Name; for we do not present our supplications before thee for thy righteousnes, but for thy great mercies. V. 19.] O Lord hear, O Lord forgive, O Lord hearken and do; defer not for thine own sake, O my God, for thy City and thy people are called by thy Name.

e Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

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glorious excellency [f]; in regard whereof, as he is able and willing to help us [g], ſo we by faith are imboldned to plead with him that he would [h], and quietly to rely upon him that he will fulfil our requeſts [i], and to teſtify this our deſire and aſſurance, we ſay, *Amen* [k].

[f] 1 *Chron.* 29. 10, 11, 12, 13. Wherefore David bleſſed the Lord before all the Congregation, and ſaid, Bleſſed be thou, Lord God of Iſrael, our Father for ever. V. 11.] Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. V. 12.] Both riches and honour come of thee, , and thou reigneſt over all, and in thine hand is power, and might, —— &c. V. 13.] Now therefore, our God, we thank thee, and bleſs thy glorious Name. [g] *Eph.* 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us: V. 21.] Unto him be glory in the Church of Chriſt Jeſus throughout all ages, world without end. Amen. *Luk.* 11. 13. If we then being evil know how to give good gifts unto our children, how much more ſhall your heavenly father give the Holy Spirit to them that ask him. [h] 2 *Chr.* 20. 6. —— 11. And ſaid, O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee? —— V. 11.] Behold I ſay how they reward us, to come to caſt us out of the poſſeſſion which thou haſt given us to inherit. [i] 2 *Chr.* 14. 11. And Aſa cryed unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we reſt on thee, and in thy Name we go out againſt this multitude. O Lord, thou art our God, let not man prevail againſt thee. [k] 1 *Cor.* 14. 16. Alſo when thou ſhalt bleſſe with the Spirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22. 20, 21. He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come Lord Jeſus. V. 21.] The grace of our Lord Jeſus Chriſt be with you all. AMEN.

FINIS.